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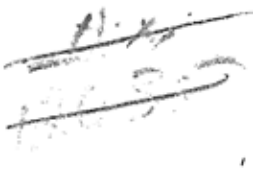
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THE WISDOM OF THE EAST SERIES
EDITED BY J. L. CRANMER-BYNG, M.C.



ONE IN ALL

One in All

An Anthology of Religion from the Sacred Scriptures of the Living Faiths

Compiled by
EDITH B. SCHNAPPER, Ph.D.

With an Introduction by
BARON ERIK PALMSTIERNA

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However men approach me, even so do I welcome them, for the path men take from every side is mine.

Bhagavadgîtâ, IV, 11.

EDITORIAL NOTE

The object of the editor of this series is a very definite one. He desires above all things that, in their humble way, these books shall be the ambassadors of good-will and understanding between East and West, the old world of Thought, and the new of Action. He is confident that a deeper knowledge of the great ideals and lofty philosophy of Oriental thought may help to a revival of that true spirit of Charity which neither despises nor fears the nations of another creed and colour.

J. L. CRANMER-BYNG.

50, Albemarle Street,
London, W.1.

INTRODUCTION

In his very remarkable Gifford Lectures (1931) the late Archbishop of Sweden, Nathan Söderblom, at the end confessed the conclusion to which he had come as a result of his comparative studies of the Faiths: "a measure of revelation, i.e. of divine self-communication, is present wherever we find religious sincerity".

It is, as a matter of fact, to a great extent sheer ignorance which makes us reject this truth which was acknowledged even by St. Augustine. We may individually prefer one special faith, which according to our experience on the whole is satisfactory and brings us nearer to our goal than other faiths do; but the denial of divine inspiration in other religions is not warranted.

In the circumstances the spreading of knowledge and information regarding the high peaks to which mankind on its various roads has endeavoured to attain is a much-needed enterprise, and specially so in an age when the co-operation of all races and faiths has become an urgent concern.

It is, therefore, very gratifying that Dr. Edith Schnapper has undertaken the difficult task of selecting appropriate quotations from the holy scriptures of all the religions, and has arranged them in an order and sequence which conducts the reader successively through the stages a seeking mind encounters on the journey.

The work seems to me to have been done with much devotion and care, and I feel convinced that many readers will find it not only interesting but truly helpful in their researches and meditations.

ERIK PALMSTIERNA.

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LIST OF RELIGIONS

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JUDAISM
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ISLAM
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BAHĀ'ISM

PREFACE

THIS anthology is the outcome of the compiler's personal search for Knowledge, for Truth, for God, which began many years ago and which led to ever new fields of experience and endeavour. The further the quest proceeded and the more widespread it grew, the brighter dawned the realisation of the essential unity underlying and nourishing all fields of knowledge and belief. It was not long before this initial realisation gave place to a firm conviction of the oneness of all Wisdom, a truth which is perhaps nowhere more clearly manifested than in the field of religion.

Religion is one. This truth is confirmed on nearly every page of the Sacred Texts of all the living Faiths. They show that the path of religious quest and the Light which illumines it and guides the seeker for Truth is one and the same for us all. Whether we be Hindu, Buddhist, Jew, Christian, Moslem, or followers of any of the other living Faiths of mankind, we are all pilgrims on the same path; moreover, we all have to go through certain stages of spiritual development, whatever our Faith. Not only the goal—God—but also the quest itself—the Way to God—is essentially one in all religious teaching.

The Holy Bible, the Avesta, the Koran and all the Sacred Scriptures call on us with one voice to become seekers for Truth and prepare ourselves for this great venture. They teach that he who would enter on the quest for God must first purify himself and practise utter sincerity. His mind must be free and unattached, and he must not be fettered with ties to the material things of this world.

The Path itself, we are told, is paved with unstinted love and

charity towards our fellow men and an all-embracing love towards God. On it we have to learn humility and devote ourselves wholeheartedly to the task before us. We shall be called upon to renounce everything, even our lives, and surrender ourselves entirely to God. Only then, so the Sacred Texts affirm, will the pilgrim be enabled to reach the goal.

This goal is the immediate attainment—here and now—of a new birth and a new life. This new life will be granted to us the moment "we are enlightened within", the moment we realise and actually experience the Presence of God. From that moment, the oneness of God can no longer be doubted; we see Him everywhere; He is One as well as All. Again, unanimously, the Sacred Writings proclaim the highest stage we can attain in this spiritual ascent; they disclose to us the realisation of the Divine within us, and the union and identification with God.

It is to show these different stations on the quest for God, as expounded by the various religious systems, that this anthology has been compiled. Language, modes of presentation, beliefs, dogmas, and above all the human attitude towards this eternal quest differ. We acquire, choose, or change our particular religious system or denomination largely according to our immediate environment or to our psychological disposition. Some of us feel attracted by the Way of Knowledge, some choose the Way of Devotion, others incline to the Way of Deeds.

Most religious bodies put their emphasis almost exclusively on certain aspects, according to the historical situation at their inception and attending their growth; some, for instance, on love and charity; others, seeking to satisfy the spiritual needs of their followers stress the urgency for non-attachment and renunciation. Both elaborate their particular aspects at great

length and often gloss over other points which are only mentioned in a cursory fashion. Again, some teachings use the language of ethical and moral admonition or they discourse mainly in parables, neglecting the metaphysical viewpoint which others stress emphatically.

A perusal of the quotations selected will clearly show the differences in surface presentation or exposition of the various Faiths. That the differences are many and obvious cannot be denied, and there is no attempt here to minimise them, but it is felt that—while acknowledging the external variety—an approach should be made towards uncovering the underlying fundamentals and expounding the unitive forces active in all religious systems and phenomena. Dogmatic and other differences in themselves are of little real consequence and are subordinated to the One Spirit underlying and nourishing them all.

Within the several assemblies of quotations illustrating various stages in the religious quest, the parallel texts, taken from the different Sacred Scriptures, are presented in three main groups. The first comprises the Indian Religions : Hinduism and those related to it, Buddhism, Jainism and Sikhism ; the second includes the Far Eastern Religions : Shinto, Confucianism, Taoism, Zen Buddhism ; and the third, the Middle Eastern Religions : Zoroastrianism, Judaism, Christianity, Islam, Sufism and Bahā'ism. Within the last group a common link is provided by Judaism whence a majority of the members of this group have drawn many of their most important features.

All footnotes and commentaries, apart from a short glossary, have been omitted, and the selection restricted to a comparatively small number of quotations so as not to obscure the main issue. The immensity of the material imposed one further limitation : wherever possible, the quotations have been taken

solely from " Sacred Scriptures ", i.e. writings regarded by the different religions themselves as their sacred texts.

In choosing the translations care has been taken to use the most recent and scholarly and at the same time most readable translations available, and I should like to take this opportunity to express my warmest thanks to the authors and publishers who have kindly given me permission to include quotations from their works. A detailed list of the books used will be found in the bibliographical index.

This little anthology is dedicated to the Universality of all Religion ; to the Oneness of all Faiths, and it is hoped that it will contribute a share towards the dissemination of this Truth.

EDITH B. SCHNAPPER.

THE PREPARATION

SEARCH FOR KNOWLEDGE AND TRUTH

Awake, arise! Strive for the best, and attain to the light of knowledge.

Katha Upanishad.

HINDUISM

KNOWLEDGE is enveloped by ignorance; through this are creatures bewildered.

But for those whose ignorance of the self through knowledge is destroyed, their knowledge, like the sun, illumines the Supreme.

Having their intellect on that (Supreme), their self on that, their resolution on that, their object that, they go to the place from where there is no return, their sins removed by knowledge.

Bhagavadgîtâ, V, 15–17.
H., p. 55.[1]

Four kinds of people worship me, they who act well, O Arjuna, the afflicted one, the one eager to know, the one who wants the useful, and the man of knowledge, O best of Bharatas.

Of these the man of knowledge, perpetually trained, devoted to one only, is pre-eminent; for I am dear beyond anything to the man of knowledge, and he is dear to me.

Eminent indeed are all these, but the man of knowledge I

[1] For references for translations, see pp. 147, 148.

deem to be myself; for he with his self trained is established in me, the highest way.

Bhagavadgîtâ, VII, 16–18.
H., p. 65.

BUDDHISM

Now the venerable Ânanda went to the Exalted One, saluted Him, and sat down at one side. So seated the venerable Ânanda said this to the Exalted One:

"Wonderful, Lord! Marvellous, Lord! How deep is the Causal Law, and how deep it seems! And yet do I regard it as quite plain to understand!"

"Say not so, Ânanda! Say not so! Deep indeed is this Causal Law, and deep it appears to be. It is by not knowing, by not understanding, by not penetrating this doctrine, that this world of men has become entangled like a ball of twine, become covered with mildew, become like munja grass and rushes, and unable to pass beyond the doom of Waste, the Way of Woe, the Fall, and the Ceaseless Round.

Samyutta Nikâyo, II, p. 92.
B., p. 213.

"Brethren, I will teach you seven other conditions that prevent decay. Do ye listen to it. Apply your minds carefully. I will speak."

"Even so, Lord," replied those brethren to the Exalted One. The Exalted One said:

"So long as the brethren shall practise the limb of wisdom

which is mindfulness, the limb of wisdom which is searching into things, energy, zest, calm, contemplation and equanimity,—

"Just so long, brethren, as these . . . conditions that prevent decay shall be established and the brethren are instructed in them—so long may their prosperity and not their decay be looked for."

Dîgha Nikâyo, II, 79–80.
B., p. 105.

JAINISM

All men who are ignorant of the Truth are subject to pain; in the endless Samsara they suffer in many ways.

Therefore a wise man, who considers well the ways that lead to bondage and birth, should himself search for the Truth, and be kind towards all creatures.

Uttarâdhyayana Sutra, VI, 1 and 2.
J., p. 24.

He who is ignorant of the truth, egoistical, greedy, without self-discipline, and who talks loosely, is called ill-behaved and void of learning.

He who always acknowledges his allegiance to his teacher, who has religious zeal and ardour for study, who is kind in words and actions, deserves to be instructed.

Therefore, seeker after the highest truth, study the sacred lore, in order to cause yourself and others to attain perfection.

Thus I say.

Uttarâdhyayana Sutra, XI, 2, 14, 32.
J., pp. 46 ff.

SIKHISM

The hunger of the hungry for God subsideth not, though they obtain the load of the worlds.

If man should have thousands and hundreds of thousands of devices, even one would not assist him in obtaining God.

How shall man become true before God? How shall the veil of falsehood be rent?

By walking, O Nanak, according to the will of the Commander as preordained.

Granth Sahib: The Japji, I.
S., p. 65.

I wandered through the whole world calling out for my Beloved, yet my thirst departed not;

But on meeting the true Guru, O Nānak, my thirst departed, and I found my Beloved in my own home on my return.

GURU AMAR DĀS.
S., p. 93.

SHINTO

Oh the joy of those who take as their guide the teaching of the Way of the Gods; for them there is neither youth nor age.

KUROZUMI KYŌ, I, 20.
Sh., p. 252.

Though men call this place the Divine Region of Yamato,
Its origin they do not know.
If one will hear about this origin, be he whom he may, he will become absorbingly interested.
If you want to hear, if you will come and enquire, I will tell you the origin of all things—everything.
When the Gods come forth and explain all things, the whole world will rejoice.
Since the deliverance of things is hastening on,
The whole world begins to rejoice.

Kagura Hymn.
Sh. III, p. 49.

CONFUCIANISM

He who from day to day is conscious of what he still lacks, and from month to month never forgets what he has already learnt, may indeed be called a true lover of learning.

One who studies widely and with set purpose, who questions earnestly then thinks for himself about what he has heard—such a one will incidentally achieve Goodness.

Just as the hundred apprentices must live in workshops to perfect themselves in their craft, so the gentleman studies, that he may improve himself in the Way.

CONFUCIUS: *Analects*, XIX, 5–7.
Co., p. 225.

Seek and you will find; neglect and you will lose.

MENCIUS, VI, 1, 6.
P., No. 387.

To learn and never be filled, is wisdom ; to teach and never be weary, is love.

MENCIUS, II, 1, 2.
P., No. 491.

To know what is first and what is last will lead near to what is taught in the Great Learning.

The ancients who wished to illustrate illustrious virtue throughout the kingdom, first ordered well their states. Wishing to order well their states, they first regulated their families. Wishing to regulate their families, they first cultivated their persons. Wishing to cultivate their persons, they first rectified their hearts. Wishing to rectify their hearts, they first sought to be sincere in their thoughts. Wishing to be sincere in thier thoughts, they first extended to the utmost their knowledge. The extension of knowledge is by the investigation of things.

Things being investigated, knowledge became complete. Their knowledge being complete, their thoughts were sincere. Their thoughts being sincere, their hearts were then rectified. Their hearts being rectified, their persons were cultivated. Their persons being cultivated, their families were regulated. Their families being regulated, their states were rightly governed, the whole kingdom was made tranquil and happy.

Li Chi : Tā Hsio.
Co., II, 28, pp. 411–12.

TAOISM

The foot treads the ground in walking; nevertheless it is ground not trodden on which makes up the good walk. A man's knowledge is limited; but it is on what he does not know that he depends to extend his knowledge to the apprehension of God.

Knowledge of the great One, of the great Negative, of the great Nomenclature, of the great Uniformity, of the great Space, of the great Truth, of the great Law,—this is perfection.

The great One is omnipresent. The great Negative is omnipotent. The great Nomenclature is all-inclusive. The great Uniformity is all-assimilative. The great Space is all-receptive. The great Truth is all-exacting. The great Law is all-binding.

The ultimate end is God. He is manifested in the laws of nature. He is the hidden spring. At the beginning, he was.

This, however, is inexplicable. It is unknowable. But from the unknowable we reach the known.

Investigations must not be limited, nor must it be unlimited.

In this vague undefinedness there is an actuality. Time does not change it. It cannot suffer diminution. May we not then call it our great Guide?

Why not bring our doubting hearts to investigation thereof? And then using certainty to dispel doubt, revert to a state without doubt, in which doubt is doubly dead?

CHUANG TZU.
T. I, pp. 333–4.

He who knows what God is, and who knows what Man is, has attained. Knowing what God is, he knows that he him-

self proceeded therefrom. Knowing what Man is, he rests in the knowledge of the known, waiting for the knowledge of the unknown. Working out one's allotted span, and not perishing in mid career,—this is the fulness of knowledge.

Herein, however, there is a flaw. Knowledge is dependent upon fulfilment. And as this fulfilment is uncertain, how can it be known that my divine is not really human, my human really divine? We must have pure men, and then only can we have pure knowledge.

CHUANG TZU.
T., p. 88.

ZEN BUDDHISM

I crossed seas and rivers, climbed mountains, and forded freshets,
In order to interview the masters, to inquire after truth, to delve into the secrets of Zen;
And ever since I have been enabled to recognize the path of Sokei (enlightenment),
I know that birth-and-death is not the thing
I have to be concerned with.

For walking is Zen, sitting is Zen,
Whether talking or remaining silent,
Whether moving or standing quiet,
The essence itself is ever at ease;
Even when greeted with swords and spears, it never looses its quiet way,
So with poisonous drugs, they fail to perturb its serenity.

YOKA DAISHI: *Song of Enlightenment*,
Z.B. II, p. 110.

ZOROASTRIANISM

This I ask Thee, O Ahura ! tell me aright : who from beneath has sustained the earth and the clouds above that they do not fall ? Who made the waters and the plants ? Who to the wind has yoked on the storm-clouds, the swift and fleetest too ? Who, O Great Creator ! is the inspirer of the good thoughts within our souls ? . . .

With questions such as these, so abundant,
O Mazda ! I press Thee, O bountiful Spirit,
Thou maker of all !

This I ask Thee, O Ahura ! tell me aright, that I may ponder these which are Thy revelations, O Mazda ! and the words which are asked of Thee by Thy Good Mind within us, and that whereby we may attain, through Thine Order, to this life's perfection. Yea, how may my soul with joyfulness increase in goodness ? Let it thus be. . . .

This I ask Thee, O Ahura ! tell me aright that holy Faith which is of all things best, and which, going on hand in hand with Thy people, shall further my lands in Asha, Thine order, and through the words of Āramaiti (our piety), shall render actions just. The prayers of mine understanding will seek for Thee, O Ahura !

Avesta : Yasna 44 ; 4, 8, 10.
Z., 3, pp. 113–14.

" And whosoever of you, O men ",—thus said Ahura Mazda, —" O holy Zarathushtra ! shall seize that Glory that cannot be forcibly seized, he has the gifts of an Āthravan ; whosoever

shall long for the illumination of knowledge, he has the gifts of an Āthravan ; whosoever shall long for fulness of knowledge, he has the gift of an Āthravan ;

" And riches will cleave unto him, giving him full welfare, holding a shield before him, powerful, rich of cattle and garments ; and victory will cleave unto him, day after day ; and likewise strength, that smites more than a year. Attended by that victory, he will conquer the havocking hordes ; attended by that victory, he will conquer all those who hate him."

Avesta : Zamyād Yast.
Z., 2, p. 299.

JUDAISM

Wisdom has builded her house, she has hewn out her seven pillars :

She hath killed her beasts ; she hath mingled her wine ; she hath also furnished her table.

She hath sent forth her maidens : she crieth upon the highest places of the city,

Whoso is simple, let him turn in hither : as for him that wanteth understanding, she saith to him,

Come, eat of my bread, and drink of the wine which I have mingled.

Forsake the foolish, and live ; and go in the way of understanding.

.

The fear of the Lord is the beginning of wisdom : and the knowledge of the holy is understanding.

Old Testament.
Proverbs ix, 1–6 and 10.

My son, if thou wilt receive my words, and hide my commandments with thee;

So that thou incline thine ear unto wisdom, and apply thine heart to understanding;

Yea, if thou criest after knowledge, and liftest up thy voice for understanding;

If thou seekest her as silver, and searchest for her as for hid treasures;

Then shalt thou understand the fear of the Lord, and find the knowledge of God.

For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding.

He layeth up sound wisdom for the righteous: he is a buckler to those that walk uprightly.

He keepeth the paths of judgement, and preserveth the way of his saints.

Then shalt thou understand righteousness, and judgement, and equity; yea, every good path.

Old Testament.
Proverbs ii, 1–9.

CHRISTIANITY

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

For everyone that asketh, receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

New Testament.
St. Matthew vii, 7–8.

Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

Cease not to give thanks for you, making mention of you in my prayers:

That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power.

New Testament.
Ephesians i, 15–19.

ISLAM

And when my servants question thee concerning Me, then surely I am nigh. I answer the prayer of the suppliant when he crieth unto Me. So let them hear My call and let them trust in Me, in order that they may be led aright.

Koran.
Surah II, 186.

Those who have been given knowledge see that what is revealed unto them from thy Lord is the truth and leadeth unto the path of the Mighty, the Owner of Praise.

Koran.
Surah XXXIV, 6.

ISLAMIC SUFISM

Where is the pious doer? and I the estray'd one, where?
Behold how far the distance, from his safe home to here!

Dark is the stony desert, trackless and vast and dim,
Where is hope's guiding lantern? Where is faith's star so fair?

My heart fled from the cloister, and chant of monkish hymn,
What can avail me sainthood, fasting and punctual prayer?

What is the truth shall light me to heaven's straight thoroughfare?
Whither, O heart, thou hastest? Arrest thee, and beware!

See what a lone adventure is thine unending quest!
Fraught with what deadly danger! Set with what unseen snare!

Say not, O friend, to Hafez, "Quiet thee now and rest!"
Calm and content, what are they? Patience and peace, O where?

HĀFIZ OF SHĪRĀZ.
Su. II, p. 84.

BAHĀ'ISM

O My servants! Were ye to discover the hidden, the shoreless ocean of My incorruptible wealth, ye would, of a certainty, esteem as nothing the world, nay the entire creation.

Let the flame of search burn with such fierceness within your heart as to enable you to attain your supreme and most exalted goal—the station at which ye can draw nigh unto, and be united with, your Best-Beloved. . . .

Gleanings from the Writings of BAHÁ'U'LLÁH.
Ba., p. 62.

Peace be upon him who followeth the Right Path!

The stages that mark the wayfarer's journey from the abode of dust to the heavenly homeland are said to be seven. Some have called these Seven Valleys, and others, Seven Cities. . . .

The first is the Valley of Search.

The steed of this Valley is patience; without patience the wayfarer on this journey will reach nowhere and attain no goal.

Nor should he ever be downhearted; if he strive for a hundred thousand years and yet fail to behold the beauty of the Friend, he should not falter. . . .

The true seeker hunteth naught but the object of his quest, and the lover has no desire save union with his beloved. . . .

Labour is needed if we are to seek Him; ardour is needed, if we are to drink of the honey of reunion with Him; and if we taste of this cup, we shall cast away the world.

On this journey the traveller abideth in every land and dwelleth in every region. In every face, he seeketh the beauty of the Friend; in every country he looketh for the Beloved. He joineth every company, and seeketh fellowship with every soul, that haply in some mind he may uncover the secret of the Friend, or in some face he may behold the beauty of the Loved One.

BAHÁ'U'LLÁH: *The Seven Valleys.*
Ba., pp. 93–4.

PURIFICATION AND SINCERITY

Purity is for man, next to life, the greatest good.

HINDUISM

When the wise seer beholds in golden glory the Lord, the Spirit, the Creator of the god of creation, then he leaves good and evil behind and in purity he goes to the unity supreme.

In silent wonder the wise one sees Him as the life flaming in all creation. This is the greatest seer of Brahman, who, performing his rites, in God, in Ātman, in the Self, finds all his peace and joy. . . .

He cannot be seen by the eye, and words cannot reveal Him. He cannot be reached by the senses, or by austerity or sacred actions. By the grace of wisdom and purity of mind, He can be seen indivisible in the silence of meditation.

This invisible Ātman can be seen by the mind, wherein the five senses are resting. All mind is woven with the senses ; but in a pure mind shines the light of the Self.

Whatever regions the pure in heart may see in his mind, whatever desires he may have in his heart, he attains those regions and wins his desires : let one who wishes for success reverence the seers of the Spirit.

Mundaka Upanishad, III, 1.
H. I, pp. 62–3.

The learned are purified by a forgiving disposition, those who have committed forbidden actions by liberality, secret

sinners by muttering sacred texts, and those who best know the Veda by austerities.

The body is cleansed by water, the internal organ is purified by truthfulness, the individual soul by sacred learning and austerities, the intellect by true knowledge.

Laws of Manu, V, 107, 109.
H. III, p. 188.

BUDDHISM

Then a Tathagata arises in the world, an Arahant, a supreme Buddha . . . and He preaches the Norm. The man hears the Norm, forsakes the world, and enters upon the Ariyan self-training . . .

. . . When he has begged his food and eaten it, he sits down crosslegged and holds his body straight, setting mindfulness before him, and, rejecting the covetousness that is in the world, he abides in thought that is freed from dejection. He puts away the taint of malevolence, and abides in the thought of harmlessness. With kindly thought for every living thing, and creature he cleanses his heart of the taint of malevolence. Casting away sloth and torpor, he abides free from these. Conscious of illumination, mindful and self-possessed, he cleanses his heart from sloth and torpor. Abandoning flurry and worry, unshaken he abides, inwardly calm in thought, he cleanses his heart of worry and flurry. He abandons wavering, and having passed over wavering so abides; no more a questioner of the how and why of things that are good he cleanses his heart of wavering. Thus abandoning the Five Hindrances, wearing down by wisdom the impurities that still remain, aloof from

sensual desires, aloof from evil things, he enters upon the Four Musings.

Majjhima Nikâyo, I, 265 ff.
B., p. 43.

When the body is made pure, it becomes wholesome for creatures to enjoy, like perfect spotless rice.

What is the "cleansing of our person"? Cleansing it of evil and sin, in obedience to the words of the Enlightened. If this endeavour be lacking, hell awaits us.

Understand how to make clean thy enjoyments, until thy soul be cleansed. Make thy merit pure by deeds full of the spirit of tenderness and the Void.

SĀNTIDEVA: *Kārikās*.
B. I, p. 106.

JAINISM

Give up the wish to earn merit for heaven;
But do not therefore cease from purity,
Nor dream of ever doing deed of sin.
Observe the rules prescribed for piety,
Till the mind merges in the fount and source of Purity.

BHĀGA CHANDRA.
E.U., p. 156.

He who entertains pure thoughts during his whole life, dies as a worthy and wise man.

Sutra Kritânga, I, 2, 2.
J., p. 253.

The pious obtain purity, and the pure stand firmly in the Law: (the soul afterwards) reaches the highest Nirvâna, being like unto a fire fed with ghee.

Uttarâdhyayana Sutra, III, 12.
J., p. 16.

SIKHISM

When the hands, feet, and other members of the body are
covered with filth,
It is removed by washing with water.
When thy clothes are polluted,
Apply soap, and the impurities shall be washed away.
So when the mind is defiled by sin,
It is cleansed by the love of the Name.

Granth Sahib: The Japji, XX.
S., p. 72.

Pilgrimage, austerities, mercy and almsgiving on general and
special occasions,
Whosoever performeth, may obtain some little honour;
But he who heareth and obeyeth and loveth God in his heart,

Shall wash off his impurity in the place of pilgrimage within him.
All virtues are Thine, O Lord ; none are mine.

Granth Sahib : The Japji, XXI.
S., p. 73.

SHINTO

Sincerity is the single virtue that binds divinity and man in one.

SENGE-TAKATOMI.
P., No. 142.

Anyone who makes a single obeisance to one kami will receive infinite help ; much more so, anyone who makes pure his heart, and enters the great way of single-minded uprightness.

Oracle of the Deity Matsunowo.
P., No. 129.

All ye who come before me, hoping to attain the accomplishments of your desires, pray with hearts pure from falsehood, clean within and without, reflecting the truth like a mirror.

Oracle of the Deity Temmantenjin.
P., No. 128.

CONFUCIANISM

The Master said, If out of the three hundred Songs I had to take one phrase to cover all my teaching, I would say "Let there be no evil in your thoughts."

CONFUCIUS: *Analects*, II, 2.
Co., p. 88.

The Master said, Man's very life is honesty, in that without it he will be lucky indeed if he escapes with his life.

CONFUCIUS: *Analects*, VI, 17.
Co., p. 119.

There are three things that a gentleman, in following the Way, places above all the rest: from every attitude, every gesture that he employs he must remove all trace of violence or arrogance; every look that he composes in his face must betoken good faith; from every word that he utters, from every intonation, he must remove all trace of coarseness or impropriety.

CONFUCIUS: *Analects*, VIII, 4.
Co., p. 133.

The Master said, Be loyal and true to your every word, serious and careful in all you do; and you will get on well enough, even though you find yourself among barbarians. . . .
When standing, see these principles ranged before you; in

your carriage, see them resting on the yoke. Then you may be sure that you will get on.

CONFUCIUS: *Analects*, XV, 5.
Co., p. 194.

TAOISM

Truly it is said:

"The nature of water is that if nothing is mixed with it, it remains clear; if nothing ruffles it, it remains smooth. But if it is obstructed so that it does not flow, then too it loses its clearness. In these ways it is a symbol of the heavenly powers that are in man."

Truly it is said:

"A purity unspoiled by any contamination, a peace and unity not disturbed by any variation, detachment and inactivity broken only by such movement as is in accord with the motions of Heaven—such are the secrets that conserve the soul."

It is of this that a rustic saying speaks, which says:

The crowd cares for gain,
The honest man for fame,
The good man values success,
But the Wise Man, his soul.

Therefore we talk of his simplicity, meaning that he keeps his soul free from all admixture; and of his wholeness, meaning that he keeps it intact and entire. He that can achieve such wholeness, such integrity, we call a True Man.

CHUANG TZU.
T. II, pp. 70–2.

The pure men of old acted without calculation, not seeking to secure results. They laid no plans. Therefore, failing, they had no cause for regret, succeeding, no cause for congratulation. And thus they could scale heights without fear; enter water without becoming wet; fire, without feeling hot. So far had their wisdom advanced towards Tao.

The pure men of old did not know what it was to love life nor to hate death. They did not rejoice in birth, nor strive to put off dissolution . . .

Cheerfully they played their allotted parts, waiting patiently for the end. This is what is called not to lead the heart astray from Tao, nor to let the human seek to supplement the divine. And this is what is meant by a pure man.

CHUANG TZU.
T., p. 88.

ZEN BUDDHISM

As regards the meditation practised in the Mahayana,
We have no words to praise it fully:
The virtues of perfection such as charity, morality, and the invocation of the Buddha's name, confession, and ascetic discipline,
And many other good deeds of merit—
All these issue from the practice of meditation;
Even those who have practised it just for one sitting,
Will see all their evil Karma wiped clean;
Nowhere will they find the evil paths,
But the pure land will be near at hand.
With a reverential heart, let them to this truth

Listen even for once,
And let them praise it, and gladly embrace it,
And they will surely be blessed most infinitely.

From HAKUIN'S "*Song of Meditation*".
Z.B. II, pp. 183–4.

ZOROASTRIANISM

Purity is for man, next to life, the greatest good. That purity that is procured by the Law of Mazda to him who cleanses his own self with Good Thoughts, Words and Deeds.

Anyone in the world here below can win purity for himself, namely, when he cleanses himself with Good Thoughts, Good Words and Deeds.

Avesta: Vendidad, 5, 21, 10, 19.
P. Nos. 92, 91.

I drive the Daêvas hence; I confess as a Mazda-worshipper of the order of Zarathustra, estranged from the Daêvas, devoted to the lore of the Lord, a praiser of the Bountiful Immortals. . . .

Off, off, do I abjure the Daêvas . . . their thoughts do I abjure, their words and actions, and their seed that propagate their sin. . . .

Thus and so in very deed might Ahura Mazda have indicated to Zarathustra in every question that Zarathustra asked, and in all the consultations in the which they two conversed together.

Thus and so might Zarathustra have abjured the shelter and the headship of the Davêas in all the questions, and in all

the consultations with which they two conversed together, Zarathustra and the Lord.

A Mazda-worshipper I am, of Zarathustra's order; so do I confess, as a praiser and confessor, and I therefore praise aloud the well-thought thought, the word well spoken, and the deed well done; . . .

Yea, to Ahura Mazda do I ascribe all good, and such shall be the worship of the Mazdayasnian belief!

Avesta: Yasna XII, 1, 5, 6, 8, 9.
Z., 3, pp. 247–50.

JUDAISM

Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats . . .

Bring me no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting . . .

And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.

Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

Learn to do well; seek judgement, relieve the oppressed, judge the fatherless, plead for the widow.

Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

Old Testament.

Isaiah i, 10–11, 13, 15–18.

Have mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions.

Wash me thoroughly from mine iniquity, and cleanse me from my sin.

For I acknowledge my transgressions: and my sin is ever before me . . .

Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow . . .

Hide thy face from my sins, and blot out all my iniquities.

Create in me a clean heart, O God; and renew a right spirit within me.

Old Testament.

Psalm li, 1–3, 6–7 and 9–10.

CHRISTIANITY

Blessed are the pure in heart: for they shall see God.

New Testament.

St. Matthew v, 8.

Judge not, that ye be not judged.

For with what judgement ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Or how wilt thou say to thy brother,

Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

New Testament.
St. Matthew vii, 1–5.

. . . Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

But be ye doers of the word, and not hearers only, deceiving your own selves. . . .

If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

New Testament.
Epistle of James i, 21–2, 26–7.

ISLAM

And as for those who chose a place of worship out of opposition and disbelief, and in order to cause dissent among the believers, and as an outpost for those who warred against Allah and His messenger aforetime, they will surely swear : We purposed naught save good. Allah beareth witness that they verily are liars.

Never stand to pray there. A place of worship which was founded upon duty (to Allah) from the first day is more worthy that thou shouldst stand to pray therein, wherein are men who love to purify themselves. Allah loveth the purifiers.

Koran.
Surah IX, 107–8.

O ye who believe ! Follow not the footsteps of the devil. Unto whomsoever followeth the footsteps of the devil, lo ! he commandeth filthiness and wrong. Had it not been for the grace of Allah and His mercy unto you, not one of you would ever have grown pure. But Allah causeth whom He will to grow. And Allah is Hearer, Knower.

Koran.
Surah XXIV, 21.

ISLAMIC SUFISM

What makes the Sufi ? Purity of heart ;
Not the patched mantle and the lust perverse

Of those vile earth-bound men who steal his name.
He in all dregs discerns the essence pure:
In hardship ease, in tribulation joy.
The phantom sentries, who with batons drawn
Guard Beauty's palace-gate and curtained bower,
Give way before him, unafraid he passes,
And showing the King's arrow, enters in.

ALĀLU'L-DĪN RŪMĪ: *Mathnavi*, V, 358.
Su. I, p. 54.

BAHĀ'ISM

O my brother, when a true seeker determines to take the step of search in the path leading to the knowledge of the Ancient Days, he must, before all else, cleanse and purify his heart, which is the seat of the revelation of the inner mysteries of God, from the obscuring dust of all acquired knowledge, and the allusion of the embodiments of satanic fancy.

He must purge his breast, which is the sanctuary of the abiding love of the Beloved, of every defilement, and sanctify his soul from all that pertaineth to water and clay, from all shadowy and ephemeral attachments.

He must so cleanse his heart that no remnant of either love or hate may linger therein, lest that love blindly incline him to error, or that hate repel him away from the truth.

BAHÁ'U'LLÁH: *The Book of Certitude*.
Ba., pp. 88–9.

O My Brother! A pure heart is as a mirror; cleanse it with the burnish of love and severance from all save God, that the true sun may shine within it and the eternal morning dawn.

Then wilt thou clearly see the meaning of: "Neither doth My Earth nor My Heaven contain Me, but the heart of My faithful servant containeth Me."

And thou wilt take up thy life in thine hand, and with infinite longing cast it before the new Beloved One.

BAHÁ'U'LLÁH: *The Seven Valleys.*
Ba., p. 98.

NON-ATTACHMENT

The mind released should be free and unclinging to all things of the earth.

HINDUISM

He who places his actions on Brahma, who abandons attachment, and thus acts, is not stained by sin, like a lotus leaf unstained by water.

It is only through the body, the mind, the intellect, and the senses that Yogis perform action, abandoning attachment for the purification of the self.

He who is trained, abandoning the fruit of works, attains to final peace. He who is untrained, acting through desire, and attached to the fruit, is bound.

Bhagavadgîtâ, V, 10–12.
H., p. 54.

There is the path of permanent joy, and there is the path of transient pleasure. Both attract the soul. Who follows the first comes to good; who follows pleasure reaches not the End.

The two paths lie in front of man. Pondering on them, the wise chooses the higher path; the fool takes the path of pleasure.

You have pondered, Nachiketas, on pleasures and you have rejected them. You have not accepted that chain of possessions wherewith men bind themselves and beneath which they sink.

Katha Upanishad, I, 2, 1–3.
H. I, p. 31.

BUDDHISM

Whenever strife ariseth amongst men the sense of possession is to blame. Therefore let a man leave any place where he is tempted to covetousness. The world is his who has rid himself of craving.

ANANTAMUKHA.
B. IV, p. 48.

Let a man leave anger, let him forsake pride, let him overcome all bondage! No sufferings befall the man who is not attached to name and form, and who calls nothing his own.

Dhammapada, 221.
P., No. 6.

In midstream standing, in the fearsome flood,
For those o'erwhelmed by decay and death,
I'll tell thee of an island, Kappa (said the Exalted One)—
I'll tell thee of an isle,
Where all these things shall be no more.

Possessing naught and cleaving unto naught—
That is the isle, th'incomparable isle.
That is the ending of decay and death.
Nibbāna do I call it, Kappa (said the Exalted One)—
That is the isle.

They who know this, who in this very life
Have steadfast grown, who have become serene—

They are not Mâra's subjects or his slaves.
(That is the island, said the Exalted One,
Where all these things shall be no more.)

Sutta Nipāta, V, 1091–4.
B., p. 331.

JAINISM

I renounce attachment and absorb myself in non-attachment, and the soul only is my support.

Niyama-sara, 99.
P., No. 6.

Because of the truth that even subtle attachment to external ideals hinders Nirvana, let not the soul who desires Moksha (enlightenment) have any kind of attachment to things, living or non-living, desirable or undesirable, then he becomes the non-attached. Thus will he be able to sail across the ocean of Samsara (embodied existence).

Panchastikaya-sara, 179.
P., No. 125.

Choosing what is beyond and above this world, one should never desire worldly objects, but sustain one's body to be able to annihilate one's Karman.

Those who reap pains who, in thoughts, words, or acts, are attached to their body, to colours and to forms.

Uttarâdhyayana-Sutra, VI, 12–13.
J., p. 26.

SIKHISM

Since I began to love the joyous God, my mind has been consoled by repeating His name.

Having forgotten pride, I have abandoned the world, and true wisdom hath entered my heart.

Since I have become reconciled with Him who is without enmity or stain, I have lost all regard for men's opinion.

From Hymn by GURU ANGAD.
S., p. 93.

In my heart is excessive longing; hear me, my Lord, I have reliance on Thee.

On beholding Thee I have become free from desire; the pain of birth and death is at an end.

From Hymn by GURU NĀNAK.
S., p. 90.

We see mansions painted and whitewashed with ornamented doors.
They were constructed to give pleasure to the heart, and through love and regard for worldly things, but they shall fall to ruin.
So the body which is empty within and possesseth no love, shall fall and become a heap of dust.
O my brethren, your bodies and wealth shall not accompany you.

God's name is the pure wealth; God giveth it through the Guru. . . .

The mind of the wavering infidel wandereth in quest of transitory wealth.
Men ruin themselves by their search abroad while the Real Thing is in their homes. . . .

As a man goeth astray at night in his sleep,
So doth he in whose heart there is pride and worldly love, and who is in the power of mammon.
To him who reflecteth under the Guru's instruction the world appeareth a dream. . . .

So, Nanak, may I obtain divine happiness through the Guru's instruction and live singing God's praises!

GURU NĀNAK: *Hymn.*
S. II, 1, pp. 275–6.

SHINTO

Fret not o'er cares of health or mind;
To lose e'en life be thou resigned;
Midst true Sincerity find rest,
In Earth and Heaven, it will make thee blest!

KUROZUMI MUNETADA.
Sh. I, p. 213.

If men will have upright hearts, they must be neither foolish nor clever; they must indulge neither in grief nor in hate, but be as the flowers which unfold under the genial warmth of a vernal sun.

Oracle of the Deity Hachiman.
P., No. 155.

CONFUCIANISM

The Master said, A gentleman in his dealings with the world has neither enmities nor affections; but wherever he sees Right he ranges himself beside it.

He does not mind not being in office; all he minds about is whether he has qualities that entitle him to office. He does not mind failing to get recognition; he is too busy doing the things that entitle him to recognition.

CONFUCIUS: *Analects*, IV, 10, 14.
Co., pp. 104–5.

The Master said, A gentleman, in his plans, thinks of the Way; he does not think how he is going to make a living. Even farming sometimes entails times of shortage; and even learning may incidentally lead to high pay. But a gentleman's anxieties concern the progress of the Way; he has no anxiety concerning poverty.

CONFUCIUS: *Analects*, XV, 31.
Co., p. 199.

The princely man clings to virtue, the inferior man clings to material comfort.

The princely man cherishes justice, the inferior man cherishes the hope of favours to be received.

CONFUCIUS : *Analects*, IV, 11.
P., Nos. 338–9.

To get rich is to be without love ; to get love is to be without riches.

MENCIUS, III, 1, 3.
P., No. 360.

TAOISM

Stretch a bow to the very full,
And you will wish you had stopped in time ;
Temper a sword-edge to its very sharpest,
And you will find it soon grows dull.
When bronze and jade fill your hall,
It can no longer be guarded.
Wealth and place breed insolence
That brings ruin in its train.
When your work is done, then withdraw !
Such is Heaven's Way.

LAO TSE : *Tao Te Ching*, IX.
T. IV, p. 152.

Fame or one's own self, which matters to one most?
One's own self or things bought, which should count most?
In the getting or the losing, which is worse?
Hence he who grudges expense pays dearest in the end;
He who has hoarded most will suffer the heaviest loss.
Be content with what you have and are, and no one can despoil you;
Who stops in time nothing can harm.
He is forever safe and secure.

LAO TSE: *Tao Te Ching*, XLIV.
T. IV, p. 197.

ZEN BUDDHISM

The mind released should be free and unclinging to all things of the earth.

Zen Recitation.
Z.B. p. 95.

All composite things are impermanent,
They are subject to birth and death;
Put an end to birth and death,
And there is a blissful tranquillity.

Gatha of Impermanence.
Z.B. II, p. 5.

ZOROASTRIANISM

Thou shouldst not become presumptuous through any happiness of the world; for the happiness of the world is such-like as a cloud that comes on a rainy day, which one does not ward off by any hill.

Thou shouldst not become presumptuous through much treasure and wealth; for in the end it is necessary for thee to leave all.

Thou shouldst not become presumptuous through great connections and race; for in the end thy trust is on thine own deeds.

Thou shouldst not become presumptuous through life; for death comes upon thee at last the dog and the bird lacerate the corpse, and the perishable part falls to the ground.

Menog-i Khrad, II, 98, 102, 108, 110–13.
P., Nos. 63, 115, 29 and 76.

Form no covetous desire, so that the demon of greediness may not deceive thee, and the treasure of the world may not be tasteless to thee, and that of the spirit, unperceived.

Menog-i Khrad, II, 13–15.
P., No. 30.

There comes a day or a night, when the master leaves the cattle, or the cattle leave the master, or the soul leaves that body full of desires; but his virtue, which is of all existences the greatest, the best, the finest, never parts from a man.

Aogemadaecha, 51, 52.
P., No. 119.

JUDAISM

They that trust in their wealth, and boast themselves in the multitude of their riches;

None of them can by any means redeem his brother, nor give to God a ransom for him . . .

That he should still live for ever, and not see corruption.

For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.

Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names.

Nevertheless man being in honour abideth not: he is like the beasts that perish. . . .

For when he dieth he shall carry nothing away: his glory shall not descend after him. . . .

Man that is in honour, and understandeth not, is like the beasts that perish.

Old Testament.
Psalm xlix, 6–7, 9–12, 17 and 20.

Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches:

But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgement, and righteousness, in the earth: for in these things I delight, saith the Lord.

Old Testament.
Jeremiah ix, 23–4.

CHRISTIANITY

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

For where your treasure is, there will your heart be also . . .

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat and the body than raiment?

Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

New Testament.
St. Matthew vi, 19–21, 24–6.

. . . But godliness with contentment is great gain.

For we brought nothing into this world, and it is certain we can carry nothing out.

And having food and raiment let us be therewith content.

But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

For the love of money is the root of all evil: which while

some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

But thou, O man of God, flee these things: and follow after righteousness, godliness, faith, love, patience, meekness.

New Testament.
1 *Timothy* vi, 6–11.

ISLAM

And whatsoever ye have been given is a comfort of the life of the world and an ornament thereof; and that which Allah hath is better and more lasting. Have ye then no sense?

Is he whom We have promised a fair promise which he will find true like him whom We suffer to enjoy awhile the comfort of the life of the world, then on the Day of Resurrection he will be of those arraigned?

Koran.
Surah XXVIII, 60–1.

Your wealth and your children are only a temptation, whereas Allah! with Him is an immense reward.

So keep your duty to Allah as best ye can, and listen, and obey, and spend; that is better for your souls. And whoso is saved from his own greed, such are the successful.

If ye lend unto Allah a goodly loan, He will double it for you and will forgive you, for Allah is Responsive, Clement,

Knower of the invisible and the visible, the Mighty, the Wise.

Koran.
Surah LXIV, 15–18.

ISLAMIC SUFISM

We are happy in the sunshine of the Beloved's face, oblivious of the pleasures of the garden: so whether spring comes, or blows the autumn blast, we are content. . . .

If others should repair to the pleasure grounds for the sake of diversion, we, O my Heart's-ease! are content to be in privacy with Thee. . . .

If only Thou art pleased with us, we are content, whatever pleasure and ease the Here and Hereafter may have in store for us.

Whether the waves uplift our barque to the heights of the sun, or plunge it down to the depth of the sea, we are happy on the shore.

Many a sorrow have we endured, our life has been void of joy and we have abandoned ease, but now we are at peace.

O Sa'di! wealthy folk are fearful of loss, whereas, if the cry of "Thieves" should arise from the caravan, we are unconcerned.

SHEIKH MUSLIHU'D-DĪN SA'DĪ SHĪRĀZĪ:
Ode 271; 1, 3, 6–9.
Su. IV, p. 370.

My friend, wisdom lies
In abandoning heedlessness,
In turning the heart away from the worldly objects,
And in gathering provision for the hereafter
Before departure from this earth.

Wealthy men are narrow-hearted,
Others, discontented for all time,

Lament their misfortunes
Real and imagined.

The emancipated are freed
From bonds of being, and non-being:
They have broken the cage
And found their freedom,

They have emptied
The cup of desire;
They strive no more
For worldly greatness.

Freed from joy and sorrow
They have found their true self;
They dwell for ever more
In the wondrous realm of God.

ABDULLĀH ANSĀRI.
Su., pp. 32 and 54.

BAHĀ'ISM

O My servants! Could you but apprehend with what wonders of My munificence and bounty I have willed to entrust your souls, ye would, of a truth, rid yourselves of attachment to all created things, and would gain a true knowledge of your own selves—a knowledge which is the same as the comprehension of Mine own Being.

Ye would find yourselves independent of all else but Me, and would perceive with your inner and outer eye, and as

manifest as the revelation of My effulgent Name, the seas of My loving-kindness and bounty moving within you.

Gleanings of the Writings of BAHÁ'U'LLÁH.
Ba., p. 64.

That seeker must at all times put his trust in God, must renounce the peoples of the earth, detach himself from the world of dust, and cleave unto Him Who is the Lord of Lords. . . .

He should be content with little, and be freed from all inordinate desire. . . .

Our purpose in revealing these convincing and weighty utterances is to impress upon the seeker that he should regard all else beside God as transient, and count all things save Him, Who is the Object of all adoration, as utter nothingness.

BAHÁ'U'LLÁH: *The Book of Certitude.*
Ba., p. 89, 90.

THE PATH

LOVE AND CHARITY

He that dwelleth in love, dwelleth in God, and God in him.

HINDUISM

THERE is a Spirit that is mind and life, light and truth, and vast spaces. He contains all works and desires and all perfumes and all tastes. He enfolds the whole universe, and in silence is loving to all.

This is the Spirit that is in my heart, smaller than a grain of rice, or a grain of barley, or a grain of mustard-seed, or a grain of canary-seed, or the kernel of a grain of canary-seed. This is the Spirit that is in my heart, greater than the earth, greater than the sky, greater than heaven itself, greater than all these worlds.

He contains all works and desires and all perfumes and all tastes. He enfolds the whole universe and in silence is loving to all. This is the Spirit that is in my heart, this is Brahman.

Chầndogya Upanishad.
H. I, p. 69.

. . . The fourth condition is Ātman in His own pure state: the awakened life of supreme consciousness. It is neither outer nor inner consciousness, neither semi-consciousness nor sleeping consciousness, neither mere consciousness nor unconsciousness. He is Ātman the Spirit Himself, that cannot be seen or touched, that is above all distinction, beyond thought and ineffable. In the union with Him is the supreme proof of His reality. He

is the end of evolution and is non-duality. He is peace and love.

Māndūkya Upanishad.
H. I, pp. 65–6.

BUDDHISM

All the means available as grounds for right conduct are not worth a sixteenth part of the liberation of the heart through love. That outshines them all in radiance and absorbs them into itself.

Itivuttaka.
B. IV, p. 19.

When men speak evil of ye, thus must ye train yourselves: "Our hearts shall be unwavering, no evil word will we send forth, but compassionate of others' welfare will we abide, of kindly heart without resentment: and that man who thus speaks will we suffuse with thoughts accompanied by love, and so abide: and, making that our standpoint, we will suffuse the whole world with loving thoughts, far-reaching, wide-spreading, boundless, free from hate, free from ill-will, and so abide."

Thus, brethren, must ye train yourselves.

Majjhima Nikâyo, I, 128.
B. pp. 97–8.

JAINISM

In happiness and suffering, in joy and grief, we should regard all creatures as we regard our own self, and should therefore refrain from inflicting upon others such injury as would appear undesirable to us if inflicted upon ourselves.

Yogashastra, II, 20.
P., No. 93.

I forgive all souls : let all souls forgive me. I am on friendly terms with all ; I have no enmity with anybody.

Avesyaka Sutra, p. 763.
P., No. 37.

A wise ascetic should consider that living beings are like himself. The man also who still lives in the house should, in accordance with his creed, be merciful to living beings, we are bidden to be fair and equal with all ; thereby even a householder goes to the world of the gods.

Sutra Kritânga, I, 11–13.
J., p. 259.

The essence of the conduct of the Knower is that he does not injure anyone. One should know only this much, namely, that non-injury is religion.

Nirgrantha Pravachana, p. 100.
P., p. 204.

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SIKHISM

O man, entertain such love for God as the lotus hath for the water.
Such love doth it bear it, that it bloometh even when dashed down by the waves.
The creatures which God created in water die without it, and therefore love it.
O man, how shalt thou be delivered without love?

GURU NĀNAK: *Hymn.*
S. II, 1, pp. 270–1.

In all things is Thy light; from it art Thou known, but Thou art found by love.
Nanak, I am a sacrifice to the Friend; the True One is found when my mind cometh home.

GURU NĀNAK.
S., p. 91.

I feel in me a stir of attraction, a yearning, a gushing forth of love;
This is what my body and soul has been working for.
When I see somebody who loves God, I feel comforted;
And my heart is gladdened when I wash his feet,
Because I know that the bodies and minds of such men are saturated with love,
And it is rare to find oneself in their company.
I wish only one thing as a favour—

That I may, by the grace of the Guru, practise the presence of God.
His praise is beyond me,
But his presence is at hand everywhere.

GURU ARJUN : *Sukhmani*, XX, 6.
S. I, p. 101.

SHINTO

All men are brothers. All receive the blessings of the same Heaven.

The suffering of others is my suffering ; the good of others is my good.

KUROZUMI KYŌ.
Sh., p. 254.

Understand how God loves his children by remembering the love which you bear your own offspring.

KONKŌ KYŌ.
Sh., II, p. 293.

We will surely visit the dwellings without invitation, if lovingkindness is there always.

We make lovingkindness our Shintai (Representative).

Oracle of the Gods of Kasuga.
P., No. 110.

Worshippers! Be full of pity and mercy for beggars and lepers and even for ants and crickets.

Those whose pity and charity are wide will have their life extended immeasurably.

Oracle of the Deity Hachiman.
P., No. 11.

CONFUCIANISM

Is there any one maxim which ought to be acted upon throughout one's whole life? Surely the maxim of loving-kindness is such: Do not unto others what you would not they should do unto you.

CONFUCIUS: *Analects*, XV, 23.
P., No. 292.

A man without charity in his heart—what has he to do with ceremonies?

A man without charity in his heart—what has he to do with music?

CONFUCIUS: *Analects*, III, 3.
P., No. 57.

Of the adage: "Only a Good Man knows how to like people, knows how to dislike them," the Master said, He whose heart is in the smallest degree set upon Goodness will dislike no one.

CONFUCIUS: *Analects*, IV, 3–4.
Co., p. 102.

Confucius said: "Love makes a spot beautiful: who chooses not to dwell in love, has he got wisdom?"

Love is the high nobility of Heaven, the peaceful home of man.

To lack love, when nothing hinders us, is to lack wisdom.

Lacking love, lacking wisdom, lacking courtesy and lacking right, man is a slave.

Love is like shooting. The bowman straightens himself, and then shoots.

If this shot does not hit, he has no grudge against the winner; he turns and seeks in himself, that is all.

MENCIUS, III, 7.
Co. I, p. 49.

TAOISM

I have three treasures, which I hold and keep safe:
The first is called love;
The second is called moderation;
The third is called not venturing to go ahead of the world.
Being loving, one can be brave;
Being moderate, one can be ample;
Not venturing to go ahead of the world, one can be the chief of all officials.
Instead of love, one has only bravery;
Instead of moderation, one has only amplitude;
Instead of keeping behind, one goes ahead:
These lead to nothing but death.
For he who fights with love will win the battle;

He who defends with love will be secure.
Heaven will save him, and protect him with love.

LAO TSE: *Tao Te Ching*, LXVII.
T. III, No. 67.

What does it mean by "Fortune and disaster are like our body"? We have fortune and disaster because we have a body. When we have no body, how can fortune and disaster befall us?

Therefore he who regards the world as he does the fortune of his own body can govern the world. He who loves the world as he does his own body can be entrusted with the world.

LAO TSE: *Tao Te Ching*, XIII.
T. III, No. 13.

One that is born beautiful, even if you give him a mirror, unless you tell him so will not know that he is more beautiful than other men. But the fact that he knows it or does not know it, is told about it or is not told about it, makes no difference at all to the pleasure that others get from his beauty or to the admiration that it arouses. Beauty is his nature.

And so it is with the love of the Sage for his people. Even if they give him fame, unless someone tells him, he will not know that he loves his people. But the fact that he knows it or does not know it, is told of it or is not told of it, makes no difference at all either to his love for the people or the peace that this love brings to them. Love is his nature.

CHUANG TZU.
T. II, p. 102.

ZEN BUDDHISM

The first morsel is to destroy all evils,
The second morsel is to practise all good deeds,
The third morsel is to save all sentient beings—
May we all attain the path of Buddhahood.

Zen Recitation.
Z.B., p. 95.

As there is in the essence of the Dharma no desire to possess, the wise are ever ready to practise charity with their body, life, property, and they never begrudge, they never know what an ill grace means.

BODHIDHARMA: *The Transmission of the Lamp*, XXX.
Z.B. II, pp. 75–6.

ZOROASTRIANISM

What is then Your Kingdom, O Mazda? What are your riches? that I may become your own in my actions, with the Righteous Order, and Thy Good Mind, to care for your poor in their suffering.

Avesta: Yasna, XXXIV, 5.
Z., 3, p. 85.

He who gives succour to the helpless poor, acknowledges the kingdom of God.

AHUNAVAR.
Z. I, p. 128.

One is to become a friend of everyone, and this is thy nature; also, bring them on into goodness, and this is thy wisdom; also, consider them as thine own, and this is thy religion; also, through them it shall produce happiness, and this is thy soul.

Dadistan-i-dinik, 94, 6.
P., No. 93.

As the best of intercessors shall such a one arrive there, who here below intercedeth for the poor man and the poor woman in their distress, who doeth it himself and teaches it to others in his Kingdom.

Fragments Tahmuras.
P., No. 70.

JUDAISM

Hear, O Israel: The Lord our God is one Lord:

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

And these words, which I command thee this day, shall be in thine heart:

And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

And thou shalt write them upon the posts of thy house, and on thy gates.

Old Testament.
Deuteronomy vi, 4–9.

Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord.

And if a stranger sojourn with thee in your land, ye shall not vex him.

But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God.

Old Testament.
Leviticus xix, 17–18 and 33–4.

CHRISTIANITY

Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

As the Father has loved me, so have I loved you: continue ye in my love.

If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

This is my commandment, That ye love one another, as I have loved you.

Greater love has no man than this, that a man lay down his life for his friends.

Ye are my friends, if ye do whatsoever I command you.

These things I command you, that ye love one another.

New Testament.
St. John xv, 8–14, 17.

Beloved, let us love one another: for love is of God: and every one that loveth is born of God, and knoweth God.

He that loveth not knoweth not God, for God is love.

In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him.

Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation of our sins.

Beloved, if God so loved us, we ought also to love one another.

No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. . . .

And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him. . . .

If a man can say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he has seen, how can he love God whom he has not seen?

And this commandment have we from him, That he who loveth God love his brother also.

New Testament.
1 *John* iv, 7–13, 16 and 20–1.

ISLAM

Say (O Muhammad, to mankind) : If ye love Allah, follow me ; Allah will love you and forgive you your sins. Allah is Forgiving, Merciful.

Say : Obey Allah and the messenger. But if they turn away, lo ! Allah loveth not the disbelievers (in His guidance).

Koran.
Surah III, 31–2.

They ask thee (O Muhammad), what they shall spend. Say : That which ye spend for good must go to parents and near kindred and orphans and the needy and the wayfarer. And whatsoever good ye do, lo ! Allah is aware of it.

Koran.
Surah II, 215.

Cling, all, to the strong rope of Love Divine—Love for each other, and of the One God—and do not think of separation ever.

Koran.
E.U., p. 64.

ISLAMIC SUFISM

Never, in sooth, does the lover seek without being sought by his beloved.

When the lightning of love has shot into *this* heart, know that there is love in *that* heart.

When love of God waxes in thy heart, beyond any doubt God hath love for thee.

No sound of clapping comes from one hand without the other hand.

Divine Wisdom in destiny and decree made us lovers of one another.

JALĀLU'L-DĪN RŪMĪ: *Mathnavi*, III, 4393.
Su. I, p. 122.

BAHĀ'ISM

O Son of Being! Love Me, that I may love thee. If thou lovest Me not, My love can in no wise reach thee. Know this, O servant.

O Son of the Wondrous Vision! I have breathed within thee a breath of My own Spirit, that thou mayest be My lover. Why hast thou forsaken Me and sought a beloved other than Me?

BAHÁ'U'LLÁH: *Hidden Words*.
Ba., I, p. 95.

O ye Cohorts of God ! . . .

Be ye kind to the human world, and be ye compassionate to the race of man, deal with the strangers as you deal with the friends, be ye gentle towards the outsiders as you are toward the beloved ones, know the enemy as the friend, look upon the satan as upon the angel, receive the unjust with the utmost love like unto a faithful one. . . .

Become ye a shelter and asylum to the fearful ones, be ye a cause of tranquillity and ease to the souls and hearts of the agitated ones, impart ye strength to the helpless ones, become ye a treasury of wealth to the indigent ones, be ye a remedy and antidote to the afflicted ones, and a physician and nurse to the sick ones.

From the Tablets of 'ABDU'L-BAHÁ.
Ba., p. 48.

HUMILITY AND DEVOTION

Pride bringeth loss; humility increase; this is the way of Heaven.

HINDUISM

If one with devotion offers me a leaf, a flower, a fruit, or water, that offering made with devotion I accept from the striving soul.

Whatever thou doest, or eatest, or sacrificest, or givest, whatever thy austerity, O son of Kunti, do that as dedicated to me.

I am of even mind towards all beings; none is hateful to me nor dear; but they who worship me with devotion are in me and I in them.

Set thy mind on me, be devoted to me, sacrifice to me, reverence me; to me shalt thou come, if thou trainest thyself, and holdest me as the goal.

Bhagavadgîtâ, IX, 26 ff.
H., p. 75.

Worlds, radiant in brilliancy, become the portion of him who recites the texts regarding Brahman and departs from his house as an ascetic, after giving a promise of safety to all created beings.

Let him not desire to die, let him not desire to live; let him wait for his appointed time, as a servant waits for the payment of his wages.

Let him patiently bear hard words, let him not insult any-

body, and let him not become anybody's enemy for the sake of this perishable body.

Against an angry man let him not in return show anger, let him bless when he is cursed, and let him not utter speech, devoid of truth, scattered at the seven gates.

By deep meditation let him recognise the subtile nature of the supreme Soul, and its presence in all organisms, both the highest and the lowest.

Laws of Manu, VI, 39, 45, 47, 48, 65.
H. III, pp. 205–7.

BUDDHISM

Reverence and lowliness, contentment and gratitude, the hearing of the law at due seasons, this is a supreme blessing.

To be long-suffering and meek, to associate with the tranquil, religious talk at due seasons, this is a supreme blessing.

Self-restraint and purity, the knowledge of the Noble Truths, the realisation of Nirvana, this is a supreme blessing.

Beneath the stroke of life's changes, the mind that shaketh not, without grief or passion, and secure, this is a supreme blessing.

Sutta Nipāta, 264–7.
P., No. 20–3.

Let him not be puffed up, nor other folk
Belittle, nor despise nor yet molest
The victor who hath overcome the world.
Nor let him drag the praises of himself

Before the public; let him be sober, meek,
And moderate in speech and virtuous.
Is there a man who can the truth discern,
Tho' it be very subtle and refined?
Who skilled to measure spiritual growth,
Is yet of lowly, and of gentle mind.
Who shapes his life by rule of Them that Wake:
For him, Nibbāna is not hard to find.

Psalm of VISĀKHA.
B. III, 2, p. 153.

JAINISM

Conquer your wrath by sweet forgivingness;
And by humility check vanity;
By truth straightforward, stay all crooked fraud;
And by contentment peaceful, vanquish greed.

Dasa-veyaliya Sutra.
E.U., p. 309.

Bear patiently the states, now high, now low,
Which fortunes bring to thee;
Guard watchfully against errings of the mind;
See it falls not from noble to base mood.
Such is the only way to fill with Peace
Of mind and heart the life upon this earth;
Such is the essence of what Jina taught.

BHĀGA CHANDRA.
E.U., p. 156.

However numerous one's friends and companions may be in the world,
There are no real friends but the Guru and God.
Salvation dependeth upon serving the Guru, and night and day singing God's praises. . . .
The true Guru breaketh the entanglements of pride, and hindereth the mind from wandering.
Meet the true Guru, look for the way
To reach God, and thus have no account against thee.
Efface pride and serve the Guru, O Nanak, and thou shalt be dyed with God's love.

GURU NĀNAK: *Hymn.*
S. II, 1, p. 364.

Devotion, which is like rain,
resteth not on lofty places.

Har Krishan.
P., No. 36.

He is a prince among men
Who has effaced his pride in the company of the good.
He who deems himself as of the lowly,
Shall be esteemed as the highest of the high.
He who lowers his mind to the dust of all men's feet,
Sees the Name of God enshrined in every heart.
He who bears no malice in his bosom,
Will see a friend in every man.

The man of God will receive pain and pleasure with equal thanks,
And will be unaffected by the good or evil of others.

GURU ARJUN: *Sukhmani*, III, 6.
S. I, p. 15.

Happy are the meek in spirit, who efface themselves and are poor. The arrogantly great are effaced by their own pride. . . . When God out of his mercy lends humility to a man's heart,
He gets liberation in this world and peace in the next.

GURU ARJUN: *Sukhmani*, XII.
S. I, p. 58.

SHINTO

Devotional reverence on the part of man makes a deity more and more supreme, while by virtue of the divine grace man's life is doubly blessed.

Joei-Shikimoku.
P., No. 134.

If you desire to obtain help, put away pride. Even a hair of pride shuts you off, as it were, by a great cloud.

Oracle of the Gods Kasuga.
P., No. 127.

Better than outward austerity is the penance of the heart.

KONKŌ KYŌ.
Sh. II, p. 293.

CONFUCIANISM

Be reverent, be reverent; Heaven is splendid, its charge is not easy; do not say: "It is very high above;" it ascends and descends in its workings, and daily inspects us who are here.

I, the little child, am not wise or reverent; but I will every day progress and every month advance; I will learn from those who are continuously bright in their enlightenment; great is the burden on my shoulder; but Heaven shows me the bright path of virtue.

Book of Odes: Mao 288.
Co. III, p. 249.

Pride bringeth loss; humility increase;
This is the Way of Heaven. He comes to ruin
Who says that others do not equal him.

Book of Dokuments.
E.U., p. 376.

The Master said, The teaching of filial piety by the superior man does not require that he should go to family after family, and daily see the members of each. His teaching of filial

piety is a tribute of reverence to all fathers under heaven; his teaching of fraternal submission is a tribute of reverence to all the elder brothers under heaven; his teaching of the duty of a subject is a tribute of reverence to all the rulers under heaven.

Classic of Filial Piety, XIII, 1.
Co. II, 3, p. 482.

When Heaven is going to put a great burden on a man, it first galls his heart and will, tires his thews and bones, starves his limbs and flesh, strips and pinches his life, and thwarts and confounds his doings.

Thus his heart is stirred, his nature is hardened, and his weaknesses are made good.

A man must be often wrong before he will mend: toil of heart and stress of thought are needed before he will act: looks must prove, and voices show, before he understands. . . .

Then he knows that there is life in troubles and sorrow, and death in peace and gladness.

MENCIUS, XII, 15.
Co., I, p. 201.

TAOISM

The weakest things in the world can overmatch the strongest things in the world.

Nothing in the world can be compared to water for its weak and yielding nature; yet in attacking the hard and the

strong nothing proves better than it. For there is no other alternative to it.
The weak can overcome the strong and the yielding can overcome the hard :
This all the world knows but does not practise.
Therefore the sage says :
He who sustains all the reproaches of the country can be the master of the land ;
He who sustains all the calamities of the country can be the king of the world.
These are words of truth,
Though they seem paradoxical.

LAO TSE : *Tao Te Ching*, LXXVIII.
T. III, No. 78.

"To remain whole, be twisted !"
To become straight, let yourself be bent.
To become full, be hollow.
Be tattered, that you may be renewed.
Those that have little, may get more.
Those that have much, are but perplexed.
Therefore the Sage
Clasps to Primal Unity,
Testing by it everything under heaven.
He does not show himself ; therefore he is seen everywhere.
He does not define himself ; therefore he is distinct.
He does not boast of what he will do, therefore he succeeds.
He is not proud of his work, and therefore it endures.
He does not contend,
And for that very reason no one under heaven can contend with him.

So then we see that the ancient saying "To remain whole, be twisted!" was no idle word; for true wholeness can only be achieved by return (to Tao).

LAO TSE: *Tao Te Ching*, XXII.
T. IV, p. 171.

ZEN BUDDHISM

Let others speak ill of me, let others spite me;
Those who try to burn the sky with a torch, end in tiring themselves out;
I listen to them and taste their evil-speaking as nectar;
All melts away and I find myself suddenly within the Unthinkable itself.
Seeing others talk ill of me, I acquire the chance of gaining merit,
For they are really my good friends;
When I cherish, being vituperated, neither enmity nor favouritism,
There grows within me the power of love and humility which is born of the Unborn.

YOKA DAISHI: *Song of Enlightenment.*
Z.B. II, p. 109.

ZOROASTRIANISM

We would approach thee, O Ahura ! with the help of thy good mind, which thou dost implant within us, with thy good righteousness, and with the actions and the words inculcated by thy good wisdom !

We therefore bow before thee, and we direct our prayers to thee with confessions of our guilt, O Ahura Mazda ! with all the good thoughts, which thou dost inspire, with all the words well said, and the deeds well done, with these would we approach thee.

Avesta : Yasna, XXXVI.
P., No. 2.

Zarathustra asked Ahura Mazda : " O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One !

" What is the only word in which is contained the glorification of all good things, of all the things that are the offspring of the good principle ? "

Ahura Mazda answered : " It is the praise of Holiness, O Spitama Zarathustra !

" He who recites the praise of Holiness, in the fullness of faith and with a devoted heart, praises me, Ahura Mazda ; he praises the waters, he praises the earth, he praises the cattle, he praises the plants, he praises all good things made by Mazda, all the things that are the offspring of the good principle. For the reciting of that word of truth, O Zarathustra ! the pronouncing of that formula, the Ahuna Vairya, increases strength and victory in one's soul and piety."

Avesta : Yast Fragment, XXI.
Z., 2, p. 311.

JUDAISM

When thou criest; let thy companies deliver thee ; but the wind shall carry them all away ; vanity shall take them : but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain ;

And shall say, Cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of my people.

For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy ; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

Old Testament.
Isaiah lvii, 13–15.

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty : for all that is in the heaven and in the earth is thine ; thine is the kingdom, O Lord, and thou art exalted as head above all.

Both riches and honour come of thee, and thou reignest over all ; and in thine hand is power and might ; and in thine hand it is to make great, and to give strength unto all.

Now therefore, our God, we thank thee, and praise thy glorious name.

But who am I, and what is my people, that we should be able to offer so willingly after this sort ? for all things come of thee, and of thine own have we given thee.

For we are strangers before thee, and sojourners, as were all

our fathers; our days on the earth are as a shadow, and there is none abiding.

O Lord our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, as is all thine own.

I know also, my God, that thou triest the heart and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee.

Old Testament.
I *Chronicles* xxix, 11–17.

CHRISTIANITY

. . . At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of Heaven?

And Jesus called a little child unto him, and set him in the midst of them,

And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

And whoso shall receive one such little child in my name receiveth me.

New Testament.
St. Matthew xviii, 1–5.

Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?

But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

Submit yourselves therefore to God. Resist the devil, and he will flee from you.

Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.

Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness.

Humble yourselves in the sight of the Lord, and he shall lift you up.

New Testament.
James iv, 5–10.

ISLAM

The faithful slaves of the Beneficent are they who walk upon the earth modestly, and when the foolish ones address them answer: Peace;

And who spend the night before their Lord, prostrate and standing,

And who say: Our Lord! "Avert from us the doom of hell; lo! the doom thereof is anguish;

"Lo! it is wretched as abode and station."

Koran.
Surah XXV, 63–6.

So remember the name of thy Lord and devote thyself with a complete devotion—

Lord of the East and West; there is no God save Him; so choose thou Him alone for thy defender—

And bear with patience what they utter, and part from them with a fair leave-taking.

Koran.
Surah LXXIII, 8–10.

ISLAMIC SUFISM

If thou wouldst become a pilgrim on the path
Of love
The first condition is
That thou become as humble as dust
And ashes.

In this path the eye must cease to see,
And the earth to hear.
Save unto Him, and about Him.
Be as dust on His path,
Even the kings of this earth
Make the dust of His feet
The balms of their eyes.

ABDULLĀH ANSĀRI.
Su., pp. 39 and 43.

BAHĀ'ISM

O my beloved friends! You are the bearers of the name of God in this Day. You have been chosen as the repositories of His mystery.

It behoves each one of you to manifest the attributes of God, and to exemplify by your deeds and words the signs of His righteousness, His power and glory.

The very members of your body must bear witness to the loftiness of your purpose, the integrity of your life, the reality of your faith, and the exalted character of your devotion. . . .

You are the lowly, of whom God has thus spoken in His Book: "And we desire to show favour to those who were brought low in the land, and to make them our heirs."

You have been called to this station; you will attain to it, only if you arise to trample beneath your feet every earthly desire, and endeavour to become those "honoured servants of His who speak not till He has spoken, and who do His bidding".

THE BĀB: *The Dawnbreakers.*
Ba., pp. 70–2.

O ye Cohorts of God! In the moment of catastrophe, find ye patience, resignation and submission.

The more the calamities are intensified the less become ye disturbed. Withstand ye, with perfect assurance, the floods of trials and calamities, through the power of His Highness, the Almighty.

From the Tablets of 'ABDU'L-BAHÁ.
Ba., p. 49.

RENUNCIATION AND SURRENDER

This station is the dying from self and the living in God.

HINDUISM

I KNOW that treasures pass away and that the Eternal is not reached through the transient. I have thus laid the fire of the Nachiketa-sacrifice, and by burning in it the transient I have reached the Eternal.

O Nachiketas! Before your eyes have been spread the fulfilment of all desire, the dominion of the world, the eternity of action, the shore where there is no fear, the greatness of fame and boundless spaces. With strength and wisdom you have renounced them all.

When the wise, through spiritual concentration, rests his mind on the God that is beyond time, hard to be seen, dwelling in the mystery of things and in the heart of man, then he rises above joy and sorrow.

When a man has heard and has understood and, selecting the essence, reaches the Inmost; then he rejoices, having attained Joy: Nachiketas is like a house open for the Lord.

Katha Upanishad, I, 2.
H. I, p. 32.

He whose intellect is everywhere unattached, whose self is subdued, in whom desire is gone, attains by renunciation to the highest success in freedom from action. . . .

Free from the thought of I, from violence, pride, desire,

anger, possessions, thinking not of mine, and calmed, he is fit to become Brahma.

The Lord abides in the heart of all beings, O Arjuna, . . .

Go even to him as refuge with thy whole being, O Bharata; through his favour thou shalt win the highest peace, an eternal abode.

Have thy mind on me, be devoted to me, sacrifice to me, do reverence to me. To me thou shalt come; what is true I promise; dear art thou to me.

Abandoning all duties come to me, the one refuge; I will free thee from all sins; sorrow not.

Bhagavadgîtâ, XVIII, 49 ff.
H., pp. 119–20.

BUDDHISM

I said a man had four resolves; and these are to understand, to be truthful, to renounce, and to win tranquillity. . . . Therefore it is that an Almsman so endowed is endowed with the highest resolve to understand. For the highest noble understanding is to know the ending of all Ill. Assured is the Deliverance which rests on Truth . . .

For, the highest noble truth is Nirvana where no falsehood dwells. In the days before his eyes were opened, his ties to existence were strong and cherished; now they are gone—grubbed up by the roots, leaving only a bare cleared site, a thing that once had been and now can be no more; and therefore it is that an Almsman so endowed is endowed with the highest Resolve for renunciation. For, the highest noble renunciation is to be quit of all ties to existence.

In the days before his eyes were opened, he was a prey to covetous lusts and passion, now these are all gone ; . . . gone too for ever are spite, hatred, and malice, with ignorance and error,—grubbed up by the roots, leaving only a bare cleared site, a thing that once has been and now can be no more.

Dhātu-Vibhanga Sutra, 240–5.
B. II, p. 294.

My own being and my pleasures, all my righteousness in the past, present, and future I surrender indifferently, that all creatures may win to their end.

The Stillness lies in surrender of all things, and my spirit is fain for the Stillness ; if I must surrender all, it is best to give it for fellow-creatures.

I yield myself to all living things to deal with me as they list ; they may smite or revile me for ever, bestrew me with dust, play with my body, laugh and wanton ; I have given them my body, why shall I care ? . . .

May all who slander me, or do me hurt, or jeer at me, gain a share in Enlightenment.

SĀNTIDEVA : *Bodhicharyāvatāra*, III, 13.
B. I, p. 45.

JAINISM

Though a man should conquer thousands and thousands of valiant foes, greater will be his victory if he conquers nobody

but himself. Fight with your Self; why fight with external foes? He who conquers himself through himself will obtain happiness.

Uttarâdhyayana Sutra, IX, 34–5.
J., p. 38.

Subdue your Self, for the Self is difficult to subdue; if your Self is subdued, you will be happy in this world and in the next.

Better it is that I should subdue my Self by self-control and penance, than be subdued by others with fetters and corporal punishment.

Uttarâdhyayana Sutra, I, 15–16.
J., p. 3.

SIKHISM

By this first round you offer yourselves as a sacrifice to the all-pervading Deity who inaugurates you in the duties of home.

Let this be your law of life—to meditate on the Name of God which is the theme of all scriptures.

You should contemplate the Guru as the perfect exemplar, who leads you out of sin.

Fortunate are those who have been made serenely happy by a yearning springing up in their hearts for the Heavenly Bridegroom.

GURU RAM DĀS: *Epithalamium*.
S. III, p. 139.

The man of God gives himself over to the Name;
And he is never disappointed in anything.
He knows that he is a servant, and there is nothing for him but to serve.
Obedience will lead him to the heights of his being:
There can be no higher consideration for the man
Who keeps the Lord in his heart.
He breaks the bond of prejudice, and shakes off all hostilities,
Night and day he lives in close touch with the Guru:
His is at peace in the world, and happy in the next.
God Himself has taken him unto Himself.

GURU ARJUN: *Sukhmani*, XXII, 4.
S. I, p. 110.

The true Name is my support.
It is my food and drink; by it my hunger of every kind is removed.
By saturating my mind, it has satisfied all my longings and given me peace and happiness.
Such are the excellences of my Lord, the Guide, at whose feet I wish to pour out my life for ever and ever.
You too should love His Word, O my brothers in spirit!
It is the support of my life.

GURU AMAR DĀS: *The Anand.*
S. III, pp. 137–8.

SHINTO

Leave the things of this world, and come to me daily and monthly with pure bodies and pure hearts.

Oracle of the Deity Atago.
P., No. 159.

Forsake flesh and self and will, and cling to the One Truth of Heaven and Earth.

KUROZUMI KYŌ.
Sh., p. 252.

When we look into the heart of the world,
We see that desire is mingled there.
If there be desire, I beg you to cause it to cease,
Otherwise there can be no acceptance with the Gods.
Let every one without distinction,
Make steady his heart and come.
I do not unreasonably ask you to come until you have made up your minds.
Now certainly all—every one—must make up his mind.

Kagura Hymn, IX, 3–7.
Sh. III, p. 56.

CONFUCIANISM

Wealth and rank are what every man desires ; but if they can only be retained to the detriment of the Way he professes, he must relinquish them.

Poverty and obscurity are what every man detests ; but if they can only be avoided to the detriment of the Way he professes, he must accept them.

The gentleman who ever parts company with Goodness does not fulfil that name. Never for a moment does a gentleman quit the Way of Goodness. He is never so harried but that he cleaves to this ; never so tottering but that he cleaves to this.

CONFUCIUS : *Analects*, IV, 5.
Co., pp. 102–3.

The Master said, Neither the knight who has truly the heart of a knight nor the man of good stock who has the qualities that belong to good stock will ever seek life at the expense of Goodness ; and it may be that he has to give his life in order to achieve Goodness.

CONFUCIUS : *Analects*, XV, 8.
Co., p. 195.

TAOISM

Heaven is eternal, The Earth everlasting.
How come they to be so ? It is because they do not foster their own lives ;

That is why they live so long.
Therefore the Sage
Puts himself in the background; but is always to the fore.
Remains outside; but is always there.
Is it not just because he does not strive for any personal end
That all his personal ends are fulfilled?

LAO TSE: *Tao Te Ching*, VII.
T. IV, p. 150.

Thus to issue forth without return, this is development of the supernatural.
To issue forth and obtain the goal, this is called death.
To be annihilated and yet to exist, this is convergence of the supernatural into One.
To make things which have form appear to all intents and purposes formless,—this is the sum of all things.
The one-legged man discards ornament, his exterior not being open to commendation.
Condemned criminals will go up to great heights without fear, for they no longer regard life and death from their former point of view.
And those who pay no attention to their moral clothing and condition become oblivious of their own personality; and by thus becoming oblivious of their personality, they proceed to be the people of God.
Wherefore if men revere them, they rejoice not.
If men insult them, they are not angered.
But only those who have passed into the eternal harmony of God are capable of this.

CHUANG TZU.
T. I, pp. 303–4 and 309–10.

ZEN BUDDHISM

OM ! OH, Thou who holdest the seal of power, raise Thy Diamond Hand, bring to naught, destroy, exterminate !
OH, Thou Sustainer, sustain all who are in extremity !
OH, Thou Purifier, purify all who are in bondage to self !
OM ! may The Ender of all suffering be victorious !
OM ! OH, Thou Perfectly Enlightened, enlighten all sentient beings !
OH, Thou who art perfect in wisdom and compassion, emancipate all beings, and bring them to Buddhahood.
OM !

The Great Dharani.
Z.B. I, p. 273.

ZOROASTRIANISM

As to those three gifts of blessings, Immortality, the Righteous Order, and the established Kingdom of Welfare, which Thou, O Mazda ! hast given through holy deeds, words, and the sacrifice unto these Thy servants here in my sight, gifts shall be offered by us in return to Thee, O Ahura ! and with the foremost of them all.

Yea, and all those gifts of the Good Spirit have been given back in gratitude to Thee by the mind and the deed of the bountiful man, whose soul goes hand in hand with the Righteous Order in the settlement, in homage toward the One like You, O Mazda ! and with the chants of the thankful praisers.

Avesta : Yasna XXXIV, 1–2.
Z., 3, p. 83.

May'st Thou rule at Thy will, O Lord ! I confess myself a Mazdayasnian of Zarathustra's order. I celebrate my praises for good thoughts, good words, and good deeds for my thoughts, my speeches, and my actions. With chanting praises I present all good thoughts, good words, and good deeds, and with rejection I repudiate all evil thoughts, and words, and deeds.

Here I give to you, O ye Bountiful Immortals ! sacrifice and homage with the mind, with words, deeds, and my entire person ; yea, I offer to you the flesh of my very body as your own.

Avesta : Yasna XI, 16–17.
Z., 3, p. 247.

JUDAISM

And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham : and he said, Behold, here I am.

And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah ; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

And Abraham rose up early in the morning and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went into the place of which God had told him.

. . . and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

And Abraham stretched forth his hand, and took the knife to slay his son.

And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here I am.

And he said, Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God seeing thou hast not withheld thy son, thine only son from me. . . .

And the angel of the Lord called unto Abraham out of heaven the second time.

And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son:

That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heavens; . . .

And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

Old Testament.

Genesis xxii, 1–3, 9–12 and 15–18.

In thee, O Lord, do I put my trust; let me never be ashamed: deliver me in thy righteousness.

For thou art my rock and my fortress; therefore for thy name's sake lead me and guide me.

Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth.

O how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!

Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord.

Old Testament.
Psalm xxxi, 1, 3, 5, 19 and 24.

CHRISTIANITY

Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?

New Testament.
St. Matthew xvi, 24–6.

Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.

He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my father honour.

New Testament.
St. John xii, 24–6.

ISLAM

Whosoever surrendereth his purpose to Allah while doing good, he verily hath grasped the firm hand-hold. Unto Allah belongeth the sequel of things.

Koran.
Surah XXXI, 22.

Ye will not attain unto piety until ye spend of that which ye love. And whatsoever ye spend, Allah is aware thereof.

Koran.
Surah III, 92.

Say (O Muhammad): Lo! I am commanded to worship Allah, making religion pure for Him only.

And I am commanded to be the first of those who surrender unto Him.

Hast thou not seen how Allah hath sent down water from the sky and hath caused it to penetrate the earth as watersprings, and afterward thereby produceth crops of divers hues; and afterward they wither and thou seest them turn yellow; then He maketh them chaff. Lo! herein verily is a reminder for men of understanding.

Is he whose bosom Allah hath expanded for the Surrender unto Him, so that he followeth a light from His Lord, as he who disbelieveth? Then woe unto those whose hearts are hardened against remembrance of Allah. Such are in plain error.

Koran.
Surah XXXIX, 11–12 and 21–2.

ISLAMIC SUFISM

Lose thyself, die joyfully and sacrifice thy life, because thou art living now in the Life of Another. Contemplate that One unceasingly with the eye of the heart, and journey away from self. . . .

When the heart is distraught in seeking to approach unto its God, it is because the desire for union has taken possession of the soul, for all that exists must needs lay itself at His feet. When we ourselves have perceived the veil that Self lays upon us, we renounce Self altogether. Burning with love towards Thee, we bring our lamentations and our prayers; like the candle, we consume away in our desire, and renouncing all else, we offer ourselves to Thee.

IBRĀHĪM 'ATTĀR.
Su. III, pp. 100–1.

BAHĀ'ISM

After scaling the high summits of wonderment the wayfarer cometh to the Valley of True Poverty and Absolute Nothingness.

This station is the dying from self and the living in God, the being poor in self and rich in the Desired One. Poverty as here referred to signifieth being poor in the things of the created world, rich in the things of God's world.

For when the true lover and devoted friend reacheth to the presence of the Beloved, the sparkling beauty of the Loved One and the fire of the lover's heart will kindle a blaze and burn

away all veils and wrappings. Yea, all he hath, his very being, will be set aflame, so that nothing will remain save the Friend.

BAHÁ'U'LLÁH: *The Seven Valleys.*
Ba., p. 101.

O Son of Man! If thou lovest Me, turn away from thyself; and if thou seekest My pleasure, regard not thine own; that thou mayest die in Me and I may eternally live in thee.

O My Servant! Free thyself from the fetters of this world, and loose thy Soul from the prison of self. Seize thy chance, for it will come to thee no more.

BAHÁ'U'LLÁH: *Hidden Words.*
Ba. I, p. 98.

THE GOAL

ENLIGHTENMENT AND NEW LIFE

The moment we are enlightened within we go beyond the voidness of a world confronting us.

HINDUISM

He who in the mystery of life has found the Ātman, the Spirit, and has awakened to His light, to him as creator belongs the world of the Spirit, for he is this world.

While we are here in this life we may reach the light of wisdom; and if we reach it not how deep is the darkness. Those who see the light enter life eternal: those who live in darkness enter into sorrow.

When a man sees the Ātman, the Self in him, God Himself, the Lord of what was and what shall be, he fears no more.

Before whom the years roll and all the days of the years. Him the gods adore as the Light of all lights, as Life immortal.

Brihadāranyaka Upanishad.
H. I, p. 91.

He who knows all and sees all, and whose glory the universe shows, dwells as the Spirit of the divine city of Brahman in the region of the human heart. He becomes mind and drives on the body and life, draws power from food and finds peace in the heart. There the wise find Him as joy and light and life eternal.

And when He is seen in His immanence and transcendence,

then the ties of the heart are unloosened, the doubts of the mind vanish, and the law of Karma works no more.

In the supreme golden chamber is Brahman indivisible and pure. He is the radiant light of all lights, and this knows he who knows Brahman.

Mundaka Upanishad, II, 2.
H. I, p. 61.

BUDDHISM

As the Blessed of old took the Thought of Enlightenment and held fast to the rule for Sons of Enlightenment in the order thereof, so do I frame the Thought of Enlightenment for the weal of the world, and so will I observe these rules in their sequence. . . .

This day my birth is fruitful, my human life a blessing ; this day have I been born in the race of the Enlightened, now am I their son. . . .

This Thought of Enlightenment has arisen within me I know not how, even as a gem might be gotten by a blind man from a dunghill ; it is an elixir made to destroy death in the world, an unfailing treasure to relieve the world's poverty . . . a moon of thought arising to cool the fever of the world's sin, a great sun driving away the gloom of the world's ignorance. . . .

I summon to-day the world to the estate of Enlightenment, and meanwhile to happiness ; may gods, daemons, and other beings rejoice in the presence of all the Saviours !

ŚĀNTIDEVA : *Bodhicharyāvatāra*, III, 14.
B. I, pp. 46–7.

O mendicants ! Just as the snow-white vassika,
The jasmine, putting forth fresh blooms to-day,
Sheds down the withered blooms of yesterday,
So shed ye lust and hate.

Tranquil in body, speech, and mind, O mendicants,
Whoso in every way is well-restrained,
Who all this world's desires hath thrown aside,
He is " the tranquil " called.

That mendicant, with utter joy and gladness filled,
Firm in the teaching of the Awakened One,
Reaches the bliss where all conditions cease,
Reaches the State of Peace.

Lo, ye ! a mendicant, though young he be, that strives
To grasp the teaching of the Awakened One,
Lights up the world, as, from a cloud released,
The moon lights up the night.

Dhammapada, X, 376–81.
B., pp. 300–1.

O wonderful ! The sun arises, and all the world is lighted. So wakes the mind to Truth, and men benighted in error see its brightness, and adore the pure form of the Blessed One . . .

In each of the rays that stream from Him are seated countless Buddhas, who with powers inexhaustible deliver sentient things.

Avatamsaka Sutra.
B. IV, p. 48.

JAINISM

Those who are awakened, should not wish for pleasure, nor do harm, nor desire any forbidden things.

A person who is without desires and does no harm unto any living beings in the whole world, is called by me unfettered.

One free from passions understands perfectly the bright one, knowing birth in the upper and nether regions.

Âcârânga Sutra, I, 7, 3.
J., p. 66.

(The pious man) regards small beings and large beings, the whole world as equal to himself; he comprehends the immense world, and being awakened he controls himself among the careless.

Those who have learned the truth by themselves or from others, are able to save themselves and others.

One should always honour a man who is like a light and makes manifest the Law after having well considered it.

Sutra Kritânga, I, 12, (18, 19).
J., p. 319.

SIKHISM

The light which is in everything is Thine, O Lord of light.
From its brilliancy everything is brilliant;
By the Guru's teaching the light becometh manifest.
What pleaseth Thee is the real worship.

GURU NĀNAK: *The Sohila.*
S., p. 87.

There comes a moment in the life of man when he gets into
the fellowship of the holy :
Thence there is no coming back for him.
He is settled in the abode of imperishable foundations.
His life is transfigured with the Light within ;
His mind and body are saturated with the love of the Name ;
And he lives constantly in the company of God,
His light blended with the Light Divine,
As water is blended with water.
All his wanderings are over, and eternal peace is his.
I am ravished by such a unifying vision of God !

GURU ARJUN : *Sukhmani*, XI, 8.
S. I, p. 57.

SHINTO

Free yourself from doubt,
Open and behold the great broad Way of Truth.
You will find your life quickened in the midst of the goodness of God.

KONKŌ KYŌ.
Sh., p. 261.

If one sincerely believes, then, more numerous than the divine manifestations that are seen with the eyes, are those that are unseen, and, more than the manifestations that are known, are those that are unknown.

KONKŌ KYŌ.
Sh. II, p. 279.

CONFUCIANISM

The superior man considers perfection as the noblest of all attainments.

He who is perfect does not only complete himself; his perfection enables him to complete all other beings also.

Thus it is that entire perfection . . . reaches far; reaching far, it becomes large and substantial; large and substantial, it becomes high and brilliant.

By being large and substantial, it contains all things. By being high and brilliant, it overspreads all things. By reaching far and continuing long, it completes all things. By its being so large and substantial, it makes its possessor the co-equal of earth; by its height and brilliancy, it makes him the co-equal of heaven; by it reaching far and continuing long, it makes him infinite.

Doctrine of the Mean, II, 27 and 30, 31.
Co. II, 28, p. 321.

Mencius said, Ten thousand living things are all found within us!

There is no greater joy than to look into our life and find it true.

What do you call true?

Whatever we like we call good; when it is inborn we call it truth; when it is full grown we call it beauty; when it is full grown and shines brightly we call it greatness.

Greatness that brings forth life we call holiness; holiness beyond our understanding we call inspiration.

MENCIUS, XIII, XIV.
Co. I, pp. 203 and 233.

TAOISM

The beginning of the universe, when manifested, may be regarded as its Mother.
When a man has found the Mother, he will know the children accordingly ;
Though he has known the children, he still keeps to the Mother :
Thus, however his body may decay, he will never perish.
If he shuts his mouth and closes his doors,
He can never be exhausted.
If he opens his mouth and increases his affairs,
He can never be saved.
To see the minuteness of things is called clarity of sight ;
To keep to what is weak is called power.
Use your light, but dim your brightness ;
Thus you will cause no harm to yourself.
This is called following the eternal Tao.

LAO TSE : *Tao Te Ching*, LII.
T. III, No. 52.

Keep your body under proper control, your gaze concentrated upon One—and the peace of God will descend upon you.

Keep back your knowledge, and concentrate your thoughts upon One—and the holy spirit shall abide within you,

Virtue shall beautify you, Tao shall establish you, aimless as a new-born calf which recks not how it came into the world.

CHUANG TZU, XXII.
T. I, p. 281.

ZEN BUDDHISM

When we return to the root, we gain the meaning;
When we pursue external objects, we lose the reason.
The moment we are enlightened within, we go beyond the voidness of a world confronting us. . . .
The ultimate end of things where they cannot go any further,
Is not bound by rules and measures;
In the mind harmonious with the Way we have the principle of identity,
In which we find all strivings quieted;
Doubts and irresolutions are completely done away with,
And the right faith is straightened;
There is nothing left behind,
There is nothing retained,
All is void, lucid, and self-illuminating.
There is no exertion, no waste of energy—
This is where thinking never attains,
This is where the imagination fails to measure.

SENG-T'SAN: *Shimjin-no-mei.*
Z.B. II, p. 92.

ZOROASTRIANISM

In order that our minds may be delighted, and our souls the best, let our bodies be glorified as well, and let them, O Mazda! go likewise openly unto Heaven as the best world of the saints as devoted to Ahura, and accompanied by Asha Vahista (who is Righteousness the Best), and the most beautiful!

And may we see Thee, and may we, approaching, come around about Thee, and attain to entire companionship with Thee! And we sacrifice to the Righteous Order, the best, the most beautiful, the bounteous Immortal!

Avesta: Yasna LX.
Z., 3, p. 312.

We sacrifice to the most right Kista (Wisdom), made by Mazda and holy: . . .

To whom Zarathustra did sacrifice, saying: "Rise up from thy seat, come forward from thy Abode, thou most right Kista, made by Mazda and holy. If thou art before me, stay for me; if thou art behind me, overtake me.

"Let everything be as friendly to us as anything can be: may we go smoothly along the roads, find good pathways in the mountains, run easily through the forest, and cross happily the rivers!

"For her brightness and glory, I will offer unto her a sacrifice worth being heard, namely unto the most right Kista, made by Mazda and holy.

"I will offer up a sacrifice unto the most right Kista, made by Mazda, and holy; . . . with the wisdom of the tongue, with the holy spells, with the words and deeds, with the libations, with the well-spoken words."

Avesta: Dīn Yast.
Z. 2, p. 264.

JUDAISM

Strengthen ye the weak hands, and confirm the feeble knees.

Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you.

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. . . .

And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.

No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there;

And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

Old Testament.
Isaiah xxxv, 3–6 and 8–10.

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.

For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee.

And the Gentiles shall come to thy light, and kings to the brightness of thy rising. . . .

The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory.

Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

Old Testament.
Isaiah lx, 1–3 and 19–20.

CHRISTIANITY

There was a man sent from God, whose name was John.

The same came for a witness, to bear witness of the Light, that all men through him might believe.

He was not that Light, but was sent to bear witness of that Light.

That was the true Light, which lighteth every man that cometh into the world.

He was in the world, and the world was made by him, and the world knew him not.

He came unto his own, and his own received him not.

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

New Testament.
St. John i, 6–13.

For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

New Testament.
II *Corinthians* iv, 6–7.

ISLAM

O People of the Scripture ! Now has Our messenger come unto you, expounding unto you much of that which ye used to hide in the Scripture, and forgiving much. Now hath come unto you light from Allah and a plain Scripture.

Whereby Allah guideth him who seeketh His good pleasure unto paths of peace. He bringeth them out of darkness unto light by His decree, and guideth them unto a straight path.

Koran.
Surah V, 15–16.

Allah is the Light of the heavens and the earth. The similitude of His light is as a niche wherein is a lamp. The lamp is in a glass. The glass is as it were a shining star. This lamp is kindled from a blessed tree, an olive neither of the East nor of the West, whose oil would almost glow forth of itself though no fire touched it. Light upon light. Allah guideth unto His light whom He will. And Allah speaketh to mankind in allegories, for Allah is Knower of all things.

Koran.
Surah XXIV, 35.

ISLAMIC SUFISM

For thee there is an ascent of the soul towards the Divine Light, therefore shall thy heart and soul in the end attain to union with that Light. . . .

As a lover now, in contemplation of the Beloved, be unveiled within, and behold the Essence.

Form is a veil to thee and thy heart is a veil. When the veil vanishes, thou shalt become all Light. Tear aside the veils of all thou seest in this world, and thou wilt find thyself apart in solitude with God.

IBRĀHĪM 'ATTĀR: *Jawhar Al-Dhāt.*
Su. III, p. 94.

BAHĀ'ISM

The everlasting Candle shineth in its naked glory. Behold how it hath consumed every mortal veil.

O ye moth-like lovers of His light! Brave every danger, and consecrate your souls to its consuming flame.

O ye that thirst after Him! Strip yourselves of every earthly affection, and hasten to embrace your Beloved. With a zest that none can equal make haste to attain unto Him.

The Flower, thus far hidden from the sight of man, is unveiled in your eyes. In the open radiance of His glory He standeth before you.

His voice summoneth all the holy and sanctified beings to come and be united with Him. Happy is he that turneth

thereunto ; well is with him that hath attained, and gazed on the light of so wondrous a countenance.

Gleanings from the Writings of BAHÁ'U'LLÁH.
Ba., p. 61.

Whensoever the light of Manifestation of the King of Oneness settleth upon the throne of the heart and soul, His shining becometh visible in every limb and member.

At that time the mystery of the framed tradition gleameth out of the darkness : " A servant is drawn unto Me in prayer until I answer him ; and when I have answered him, I become the ear wherewith he heareth . . ."

For thus the Master of the house hath appeared within His home, and all the pillars of the dwelling are ashine with His light.

And the action and effect of the light are from the Light-Giver ; so it is that all move through Him and arise by His will.

BAHÁ'U'LLÁH : *The Seven Valleys.*
Ba., p. 98.

ONE IN ALL

All things in one and one in all.

HINDUISM

Those who know Him who is the eye of the eye, the ear of the ear, the mind of the mind and the life of life, they know Brahman from the beginning of time.

Even by the mind this truth must be seen: there are not many but only One. Who sees variety and not the Unity wanders on from death to death.

Behold then as One the infinite and eternal One who is in radiance beyond space, the everlasting Soul never born.

Knowing this, let the lover of Brahman follow wisdom. Let him not ponder on many words, for many words are weariness.

Brihadāranyaka Upanishad.
H. I, p. 91.

This is the truth: As from a fire aflame thousands of sparks come forth, even so from the Creator an infinity of beings have life and to Him return again.

But the Spirit of light above form, never-born, within all, outside all, is in radiance above life and mind, and beyond this creation's Creator.

From Him comes all life and mind and the senses of all life. From Him comes space and light, air and fire and water, and this earth that holds us all.

The head of His body is fire, and his eyes the sun and the moon. His ears, the regions of heaven, and the sacred Vedas His word. His breath is the wind that blows, and this whole Universe is His heart. This earth is His footstool. He is the Spirit that is in all things.

From Him comes the sun, and the source of all fire is the sun. From Him comes the moon, and from this comes the rain and all herbs that grow upon earth. And man comes from Him, and man unto woman gives seed: and thus an infinity of beings come from the Spirit supreme.

Mundaka Upanishad.
H. I, p. 58.

BUDDHISM

All things in one and one in all,
Unreal do they pass and fall.
This path of "oneness" shall ye tread
Ye who would free yourselves of dread.

Freed from the snare of "I" and "mine,"
Ye shall attain to power divine:
Bursting the bonds of unreality
The hidden heart of Truth ye'll see.

Avatamsaka Sutra: Song of MANJUSRĪ.
B. IV, p. 33.

In every particle of dust throughout the universe
We see the power of great Vairochana.

In every speck dwell Buddhas without number,
World upon worlds sublime, immense, revealing,—
And all within one thought of ours conceived.

Avatamsaka Sutra.
B. IV, p. 32.

JAINISM

That which is One in Many, Many in One,
Yet neither One nor Many—I bow to That!

Bhūdhara.
E. U., p. 120.

Thou that deservest every praise!
The Lord of every Glory, Thou!
Our God Supreme! We bow to Thee!
Stainless, decayless, wonderful,
Exhaustless fount of marvels all;
The One Sole object of all hymns,
Who can be glimpsed but in the glass
Of Solitary Consciousness.

.

Thou Formless, Moveless, Passionless!
Lord of the Worlds! Thee we adore!
Most Generous of givers, Thou!
Give us that greatest gift of all—
The Luminous Intelligence

And Final Knowledge of Thy-Self!
Give us this gift. We bow to Thee!

Jaina Prayer-Hymn.
E.U., pp. 435–6.

Thus we enjoin on you, thus do we say,
Thus we believe, thus we proclaim to all;
No living things should be slain anywhere,
Nor ordered forcibly this way or that,
Nor put in bonds, nor tortured any way,
Or treated violently otherwise;
Because ye are that same which ye would slay,
Or order here or there against his will,
Or put in prison, or subject to pain,
Or treat with violence; ye are that same;
The Self-same Life doth circulate in all.

Âcârânga Sutra.
E.U., p. xxx.

SIKHISM

There is One; is there any other?
There is only Thou, there is only Thou, O God!
Neither the just nor the generous,
Nor the seven regions beneath the earth shall remain.
There is One; is there any other?
There is only Thou, there is only Thou, O God!
Not the regions of the sun and the moon,
Nor the seven continents,

Nor the seven seas,
Nor corn, nor wind shall abide.
There is only Thou, there is only Thou, O God!

From Hymn by GURU NĀNAK.
S., p. 91.

Thou art in the tree, Thou art in its leaves,
Thou art in the earth, Thou art in the firmament.
Thy name is repeated again and again,
Thy name is fixed in man's heart.
Thou art space, Thou art time,
Thou art the occupant, Thou art the place,
Thou art unborn, Thou art fearless,
Thou art impalpable, Thou art indestructible,
Thou art continence, Thou art fasting,
Thou art deliverance, Thou art wisdom,
Thou alone art, Thou alone art.

GURU GOBIND SINGH: *Akal-Ustat.*
S., p. 103.

SHINTO

Of old the people knew not My name. Therefore I was born into the visible world, and endured a base existence.

In heaven I am the deity of the sun. In the celestial region I am the goddess of music. I hide in the great earth, and produce all things. My power pervades the four seas.

Oracle of the Deity Itsukushima in Aki.
P., No. 20.

It is the Void, that is the Spiritual Existence, the Incorporeal Unity, revealing Itself in thousands of forms . . .

We call it Ōhirumemuchi or Amaterasu-Ōmikami. This is the Noumenal Essence of all kinds of things in the phenomenal world.

Shinto-Gobusho.
Sh. I, p. 145.

Even in a single leaf of a tree, or a tender blade of grass, the awe-inspiring deity manifests itself.

Urabe-no-Kanekuni.
P., No. 19.

When the sky is clear, and the wind hums in the fir trees, 'tis the heart of God who thus reveals himself.

Oracle at a Taiima Shrine.
P., No. 59.

CONFUCIANISM

The way of heaven and earth may be completely described in one sentence :—

They are without any second thought, and so their production of things is inexhaustible.

The characteristics of heaven and earth are to be large ; to be substantial ; to be high ; to be brilliant ; to be far-reaching ; to be long-continuing.

There now is this heaven ; it is only this bright shining spot ; but when viewed in its inexhaustible extent, the sun, the moon, stars, and constellations of the Zodiac are suspended in it ; and all things are overspread by it.

There is this earth ; it is only a handful of soil ; but when regarded in its breadth and thickness, it sustains mountains like the Hua and the Yo, without feeling the weight, and contains the rivers and seas, without their leaking away. . . .

All things are nourished together without their injuring one another. The courses of the seasons, and of the sun and moon, proceed without any collision among them. The smaller energies are like river currents ; the greater energies are seen in mighty transformations. It is this which makes heaven and earth so great.

The Doctrine of the Mean, II.
Co. II, 28, p. 322–6.

. . . Rules of ceremony must be traced to their origin in the Grand Unity. This separated and became heaven and earth. It revolved and became the dual force (in nature). It changed and became the four seasons. It was distributed and became the breathings. Its (lessons) transmitted (to men) are called its orders ; the law and authority of them is in Heaven.

Li Chi, VII, 4.
Co. II, 27, p. 386.

Grand is God on High,
He is the ruler of the people below ;
Terrible is God on High,
His charge has many rules ;

Heaven gives birth to the multitudinous people,
but its charge is not to be relied on ;
there is nobody who has not a beginning,
but few can have a (normal) end.

Book of Odes : Mao 255, 1.
Co. III, p. 214.

TAOISM

There is a thing inherent and natural,
Which existed before heaven and earth.
Motionless and fathomless,
It stands alone and never changes ;
It pervades everywhere and never becomes exhausted.
It may be regarded as Mother of the Universe.
I do not know its name,
If I am forced to give it a name,
I call it Tao, and I name it as supreme.
Supreme means going on ;
Going on means going far ;
Going far means returning.
Therefore Tao is supreme ; heaven is supreme ; earth is supreme ; and man is also supreme.
There are in the universe four things supreme, and man is one of them.
Man follows the laws of earth ;
Earth follows the laws of heaven ;
Heaven follows the laws of Tao ;
Tao follows the laws of its intrinsic nature.

LAO TSE : *Tao Te Ching*, XXV.
T. III, No. 25.

The great Tao pervades everywhere,
Both on the left and on the right,
By it all things come into being, and it does not reject them.
Merits accomplished, it does not possess them.
It loves and nourishes all things but does not dominate over them.
It is always non-existent; therefore it can be named as small.
All things return home to it, and it does not claim mastery over them; therefore it can be named as great.
Because it never assumes greatness, therefore it can accomplish greatness.

LAO TSE: *Tao Te Ching*, XXXIV.
T. III, No. 24.

ZEN BUDDHISM

There is a reality even prior to heaven and earth;
Indeed, it has no form, much less a name;
Eyes fail to see it;
It has no voice for ears to detect;
To call it Mind or Buddha violates its nature;
For it then becomes like a visionary flower in the air;
It is not Mind, nor Buddha;
Absolutely quiet, and yet illuminating in a mysterious way,
It allows itself to be perceived only by the clear-eyed.
It is Dharma truly beyond form and sound;
It is Tao having nothing to do with words.

DAI-O KOKUSHI: *On Zen*.
Z.B. II, p. 75.

One nature, perfect and pervading, circulates in all natures ;
One reality, all comprehensive, contains within itself all realities ;
The one moon reflects itself wherever there is a sheet of water,
And all the moons in the water are embraced within the one moon ;
The Dharma-body of all the Buddhas enter into my own being,
And my own being is found in union with theirs.

YOKA DAISHI : *Song of Enlightenment.*
Z.B. II, p. 114.

ZOROASTRIANISM

I announce and I will complete my Yasna (Hymn) to Ahura Mazda, the Creator, the radiant, and glorious, the greatest and the best, the most beautiful to our conceptions, the most firm, the wisest, and the one of all whose body is the most perfect, who attains His ends the most infallibly, because of His Righteous Order, to Him who disposes our minds aright, who sends His joy-creating grace afar ; who made us, and has fashioned us, and who has nourished and protected us, who is the most bounteous Spirit. . . .

And I announce and complete my Yasna . . . to the good waters, even to all the waters made by Mazda, and to all the plants which Mazda made. . . .

And I announce and complete my Yasna . . . to all the mountains glorious with sanctity, with their abundant Glory Mazda-made, and to that majestic Glory Mazda-made, the unconsumed Glory which Mazda made.

Avesta : Yasna I.
Z. 3, pp. 195–200.

Then Zarathustra said: "Reveal unto me that name of thine, O Ahura Mazda!" . . .

Ahura Mazda replied unto him: "My name is the One of whom questions are asked, O holy Zarathustra!

My second name is the Herd-giver.

My third name is the Strong One.

My fourth name is perfect Holiness.

My fifth name is All good things created by Mazda, the offspring of the holy principle.

My sixth mane is Understanding.

My seventh name is the One with understanding.

My eighth name is Knowledge.

My ninth name is the One with knowledge.

My tenth name is Weal.

My eleventh name is He who produces weal.

My twelfth name is Ahura, (the Lord).

My thirteenth name is the Most Beneficent.

My fourteenth name is He in whom there is no harm.

My fifteenth name is the unconquerable One.

My sixteenth name is He who makes the true account.

My seventeenth name is the All-seeing One.

My eighteenth name is the healing One.

My nineteenth name is the Creator.

My twentieth name is Mazda, (the All-knowing One).

Worship me, O Zarathustra, by day and by night, with offerings of libation well accepted. I will come unto thee for help and joy, I Ahura Mazda."

Avesta: Ormazd Yast, 7–9.
Z., 2, pp. 24–5.

JUDAISM

I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me:

That they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else.

I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things.

Drop down ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it.

Old Testament.
Isaiah xlv, 5–8.

I will sing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulness to all generations.

For who in the heaven can be compared unto the Lord? who among the sons of the mighty can be likened unto the Lord?

O Lord God of hosts, who is a strong Lord like unto thee? or to thy faithfulness round about thee?

Thou rulest the raging of the sea; when the waves thereof arise, thou stillest them.

The heavens are thine, the earth also is thine: as for the world and the fullness thereof, thou hast founded them.

The north and the south thou hast created them: Tabor and Hermon shall rejoice in thy name.

Thou hast a mighty arm: strong is thy hand, and high is thy right hand.

Justice and judgment are the habitation of thy throne : mercy and truth shall go before thy face.

Blessed is the people that know the joyful sound : they shall walk, O Lord, in the light of thy countenance.

Old Testament.

Psalm lxxxix. 1, 6, 8–9, 11–15.

CHRISTIANITY

God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands ;

Neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things ;

And has made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation ;

That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us :

For in him we live, and move, and have our being ; as certain also of your own poets have said, For we are also his offspring.

New Testament.

The Acts xvii, 24–8.

In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God.

All things were made by him; and without him was not any thing made that was made.

In him was life; and the life was the light of men.

And the light shineth in darkness; and the darkness comprehended it not.

New Testament.
St. John i, 1–5.

There is one body, and one Spirit, even as ye are called in one hope of your calling;

One Lord, one faith, one baptism,

One God and Father of all, who is above all, and through all, and in you all.

New Testament.
Ephesians iv, 4–6.

ISLAM

O ye who believe! Observe your duty to Allah! And let every soul look to that which it sendeth on before for the morrow. And observe your duty to Allah. Lo! Allah is informed of what ye do. . . .

He is Allah, than whom there is no other God, the Knower of the invisible and the visible. He is the Beneficent, the Merciful.

He is Allah, than whom there is no other God, the Sovereign Lord, the Holy One, Peace, the Keeper of Faith, the Guardian, the Majestic, the Compeller, the Superb. Glorified be Allah from all that they ascribe as partner unto Him.

He is Allah, the Creator, the Shaper out of naught, the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorifieth Him, and He is the Mighty, the Wise.

Koran.
Surah LIX, 18, 22–4.

Glorified be the Lord of the heavens and the earth, the Lord of the Throne, from that which they ascribe unto Him !

And He it is Who in the heaven is God, and in the earth God. He is the Wise, the Knower.

And blessed be He unto Whom belongeth the Sovereignty of the heavens and the earth and all that is between them, and with Whom is knowledge of the Hour, and unto Whom ye will be returned.

Koran.
Surah XLIII, 82, 84–5.

ISLAMIC SUFISM

When the rose is dead and the garden ravaged, where shall we find the perfume of the rose ? In rose-water.

Inasmuch as God comes not into sight, the prophets are His vicars.

Do not mistake me ! 'Tis wrong to think that the vicar and He Whom the vicar represents are two.

To the form-worshipper they are two ; when you have escaped from consciousness of form, they are One.

Whilst you regard the form, you are seeing double : look, not at the eyes, but at the light which flows from them.

You cannot distinguish the lights of ten lamps burning together,
so long as your face is set towards this light alone.
In things spiritual there is no partition, no number, no
individuals.
How sweet is the oneness of the Friend with His friends !
Catch the spirit and clasp it to your bosom.
Mortify rebellious form till it wastes away: unearth the
treasure of Unity !

Simple were we and all one essence: we were knotless and
pure as water.
When that goodly Light took shape, it became many, like
shadows cast by a battlement.
Demolish the dark battlement, and all difference will vanish
from amidst this multitude.

JALĀLU'L-DĪN RŪMĪ: *Mathnavi*, 1,672.
Su. I, p. 134.

BAHĀ'ISM

God Testifieth to the Unity of His Godhood and to the singleness of His own Being.

On the throne of eternity, from the inaccessible heights of His station, His tongue proclaimeth that there is none other God but Him. . . .

He is supreme over His servants, and standeth over His creatures. In His hand is the source of authority and truth. He maketh men alive by His signs, and causeth them to die through His wrath. He shall not be asked of His doings and

His might is equal unto all things. He is the Potent, the All-Subduing. He holdeth within His grasp the empire of all things, and on His right hand is fixed the Kingdom of His Revelation. His power, verily, embraceth the whole of creation. Victory and over-lordship are His; all might and dominion are His; all glory and greatness are His.

He, of a truth, is the All-Glorious, the Most Powerful, the Unconditioned.

BAHÁ'U'LLÁH: *Prayers and Meditations.*
Ba., p. 81.

After passing through the Valley of Knowledge, which is the past plane of limitation, the wayfarer cometh to the Valley of Unity and drinketh from the cup of the Absolute, and gazeth on the Manifestations of Oneness.

In this station he pierced the veils of plurality, fleeth from the world of the flesh, and ascendeth into the heaven of singleness.

With the ear of God he heareth, with the eye of God he beholdeth the mysteries of divine creation.

He sitteth on the throne of "Say, all is from God", and taketh his rest on the carpet of "There is no power or might but in God."

He looketh on all things with the eye of oneness, and seeth the brilliant rays of the divine sun shining from the dawning-point of Essence alike on all created things, and the lights of singleness over all creation.

BAHÁ'U'LLÁH: *The Seven Valleys.*
Ba., pp. 97–8.

IDENTIFICATION

Behold the Kingdom of God is within you.

HINDUISM

THE god, the Spirit, who in the beginning was born from the fire of thought before the waters were; who appeared in the elements and rests, having entered the heart:

This in truth is That.

The goddess of Infinity who comes as Life-power and Nature; who was born from the elements and rests, having entered the heart:

This in truth is That. . . .

The soul dwells within us, a flame the size of a thumb. When it is known as the Lord of the past and the future, then ceases all fear.

This in truth is That.

Like a flame without smoke, the size of a thumb, is the soul; the Lord of the past and the future, the same both to-day and to-morrow.

This in truth is That.

As water raining on a mountain-ridge runs down the rocks on all sides, so the man who only sees a variety of things runs after them on all sides.

But as pure water raining on pure water becomes one and the same, so becomes, O Nachiketas, the soul of the sage who knows.

Katha Upanishad, II, 1.
H. I, pp. 37–8.

When awake to the vision of the Ātman, our own Self, when a man in truth can say " I am He ", what desires could then lead him to grieve in fever for the body ? . . .

This is the great Ātman, the Spirit never born, the consciousness of life. He dwells in our own hearts as ruler of all, master of all, lord of all. His greatness becomes not greater by good actions nor less great by evil actions. He is the lord supreme, sovereign and protector of all beings, the bridge that keeps the worlds apart that they fall not into confusion. . . .

Who knows this and has found peace, he is the lord of himself, his is a calm endurance, and a calm concentration. In himself he sees the Spirit and he sees the Spirit as all.

Brihadāranyaka Upanishad.
H. I, pp. 91–3.

BUDDHISM

Once the Exalted One was dwelling near Sāvatthi, in Jeta Grove . . .

Now at that time one Rohitassa . . . came to the Exalted One and, greeting Him, stood at one side.

So standing, Rohitassa, son to a deva, thus spoke : " Is there, O Lord, anywhere, whither going one can reach to where there is no birth, no ageing, no decaying, no falling away to rise up again elsewhere in rebirth ? Can one, O Lord, by going thither know the end or see the end or reach the end of the world ? "

" No, friend ! I declare that there is nowhere whither going one would find no birth, no ageing, no decay, no falling away

to rise up again elsewhere in rebirth. By going I declare one cannot know the end, see the end, reach the end of the world."

" Wondrous it is, O Lord, that hath been so well spoken by the Exalted One, to wit : ' Thou canst not by going reach that place wherein there are no birth, no ageing, no decaying, no falling away, no rising up elsewhere in rebirth. Thou canst not by going come to such a place ! ' "

" Even so. Nevertheless, my friend, I do not say that without reaching the world's end an end of woe cannot be made—(for you can end it here and now).

" For, my friend, in this very body, six feet in length, with its sense-impressions and its thoughts and ideas, I do declare to you are the world, and the origin of the world, and the ceasing of the world, and likewise the Way that leadeth to the ceasing thereof."

Anguttara Nikāyo, II, 46.
B., pp. 224–6.

The Buddhas in innumerable Buddha-lands
Are but the cosmic Buddha in our hearts :
The golden lotuses countless as the drops
In ocean are our own corporeal frame.
Each work of art the cosmic life reveals,
Each mystic syllable a myriad formulae.

KŪKAI.
B. IV, p. 55.

JAINISM

The deepest learning and the highest science
And meditation and asceticism
Are that the Self should re-cognise It-Self
And lose Itself in Self eternally.

SHUBHA CHANDRA : *Jnān-ārnava.*
E.U., p. 230.

May He abide always within my heart,
The Supreme Self, the One God of all gods,
Transcending all this-world's ephemera,
By deepest meditation reachable !
They who have passed beyond all arguments
And doubts and false attachments to this world,
They only can behold in purity
The Supreme Self, and in It merge themselves.
Who take their refuge in that Supreme Self,
Stainless, beyond particularities,
And fix their minds on It devotedly,
Unfailingly they gain Its Blessedness.

AMITA GATI : *Sāmāyika-pātha.*
E.U., p. 146.

SIKHISM

There is one God, the God of all gods, the Supreme God of souls.

He who knoweth the secrets of the soul and of God,
Is a bright God himself, and Nānak is his slave.

GURU ANGAD : *Asa Ki Wār.*
S., p. 80.

He Himself instructeth, and He Himself understandeth ;
He Himself is blended with everything ;
He made His own expansion ;
Everything is His, He is the Creator.
Say can anything be effected without Him ?
The One God is in every place ;
He Himself acteth His own parts ;
He exhibiteth plays of endless parts ;
He is in the soul, and the soul is in Him ;
Nanak, His worth cannot be described.

From Hymn by GURU ARJUN.
S., p. 94.

All meditate on Thee ; all meditate on Thee ; O God, Thou art the true Creator.
All creatures are Thine ; Thou providest for them all.
O saints, meditate on God who causeth all misery to be forgotten.
God Himself is the Lord, God Himself is the worshipper ; Nānak, what a helpless creature is man !
Thou, O God, the one Supreme Being, art fully contained in every heart and pervadest everything.
Some men are givers, some beggars ; all are Thy wondrous sport.

Thou Thyself art the Giver; Thou art the Enjoyer; I know none beside Thee.

GURU RAM DĀS: *The Rahirās.*
S., p. 84.

SHINTO

The heavens are still; no sound.
Where then shall God be found?
Search not in distant skies;
In man's own heart He lies.

SHAO YUNG.
E.U., p. 159.

If we keep unperverted the human heart—which is like unto heaven and received from earth—that is God.

A Revelation to Mikado Seiwa.
P., No. 54.

CONFUCIANISM

The Master said: "Is Goodness indeed so far away? If we really wanted Goodness, we should find that it was at our very side."

CONFUCIUS: *Analects,* VII, 29.
Co., p. 129.

The Master said : " What the superior man seeks, is in himself. What the mean man seeks, is in others."

CONFUCIUS : *Analects*, XV, 20.
P., No. 420.

Mencius said : " He that goes to the bottom of his heart knows his own nature : and knowing his own nature he knows Heaven.

" By keeping his heart and feeding his nature, he serves Heaven."

MENCIUS.
Co. I, p. 202.

TAOISM

Without going out of door
One can know the whole world ;
Without peeping out of the window
One can see the Tao of heaven.
The further one travels
The less one knows.
Therefore the sage knows everything without travelling ;
He names everything without seeing it ;
He accomplishes everything without doing it.

LAO TSE : *Tao Te Ching*, XLVII.
T. III, No. 47.

Such is the Tao of the universe, such is the virtue of the Sage :

Wherefore it has been said, " In tranquillity, in stillness, in the unconditioned, in inaction, we find the levels of the universe, the very constitution of Tao."

CHUANG TZU, XV.
T. I, p. 191.

Shun asked Ch'êng, saying, " Can one get Tao so as to have it for one's own ? "

" Your very body," replied Ch'êng, " is not your own. How should Tao be ? "

" If my body," said Shun, " is not my own, pray whose is it ? "

" It is the delegate image of God," replied Ch'êng.

" Your life is not your own. It is the delegate harmony of God.

" Your individuality is not your own. It is the delegated adaptability of God.

" Your posterity is not your own. It is the delegated exuviae of God.

" You move but know not how. You are at rest, but know not why. You taste, but know not the cause.

" These are the operations of God's laws.

" How then should you get Tao so as to have it for your own ? "

CHUANG TZU, XXII.
T. I, pp. 281–2.

There is nothing under the canopy of heaven greater than the tip of an autumn spikelet. A vast mountain is a small thing . . . The universe and I came into being together ; and I, and everything therein, are One.

We are embraced in the obliterating unity of God. There is perfect adaptation to whatever may eventuate ; and so we complete our allotted span.

Take no heed of time, nor of right and wrong. But passing into the realm of the Infinite, take your final rest therein.

CHUANG TZU, II.
T. I, pp. 23 and 31.

ZEN BUDDHISM

Sentient beings are primarily all the Buddhas :
It is like ice and water,
Apart from water no ice can exist,
Outside sentient beings, where do we find the Buddhas ?
Not knowing how near the Truth is,
People seek it far away,—what a pity ! . . .

For such as, reflecting within themselves,
Testify to the truth of Self-nature,
To the truth that Self-nature is no-nature,
They have really gone beyond the ken of sophistry.
For them opens the gate of oneness of cause and effect,
And straight runs the path of non-duality and non-trinity.
Abiding with the non-particular which is in particulars,
Whether going or returning, they remain for ever unmoved ;
Taking hold of no-thought which lies in thoughts,

In every act of theirs they hear the voice of the truth.
How boundless the sky of Samadhi unfettered!
How transparant the perfect moon-light of the fourfold wisdom!
At that moment what do they lack?
As the truth eternally calm reveals itself to them,
This very land is the Lotus Land of Purity,
And this body is the body of the Buddha.

From HAKUIN'S "*Song of Meditation*".
Z.B. II, p. 183.

ZOROASTRIANISM

We sacrifice unto the undying, shining, swift-horsed Sun!

He who offers up a sacrifice unto the undying, shining, swift-horsed Sun—to withstand darkness, to withstand the Daêvas born of darkness, to withstand the robbers and bandits, to withstand the Yâtus and Pairikas, to withstand death that creeps in unseen—offers it up to Ahura Mazda, offers it up to the Amesha-Spentas, offers it up to his own soul.

He rejoices all the heavenly and worldly Yazatas, who offers up a sacrifice unto the undying, shining, swift-horsed Sun.

Avesta: Khôrshêd Yast, 1, 4.
Z. 2, pp. 85–6.

Yea, You would I approach, O Mazda! in union with Your sacred ritual Truth, and with the homage of a freely-giving helper, and with the virtue of Your Good Mind in my soul.

Yea, with these Yasnas of Your sacrifice would I approach

You, praising back to You in answer to Your mercies, O Ahura ! and Thou, O Righteousness ! in the holy actions of Your Good Mind, as he moves within us, so long indeed as I shall have the power, commanding at my will o'er this my sacred privilege and gift. . . .

And may the Maker of the world give help through His implanted Good Mind in my fellow-servants. And may that all be done to further us which through His veritable grace is most promotive for the cause !

Avesta : Yasna I.
Z. 3, pp. 174–5.

JUDAISM

Thus saith the Lord God : . . . A new heart also will I give you, and a new spirit will I put within you : and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

And ye shall dwell in the land that I gave to your fathers ; and ye shall be my people, and I will be your God.

Old Testament.
Ezekiel xxxvi, 26–8.

And the Lord thy God will circumcise thine heart and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.

For this commandment which I command thee this day, it is not hidden from thee, neither is it far off.

It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. . . .

I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:

That thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

Old Testament.

Deuteronomy xxx, 6, 11–14 and 19–20.

CHRISTIANITY

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, . . .

I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. . . .

Sanctify them through thy truth: thy word is truth. . . .

That they all may be one; as thou, Father, art in me, and

I in thee, that they also may be one in us : that the world may believe that thou hast sent me.

And the glory which thou gavest me I have given them ; that they may be one, even as we are one :

I in them, and thou in me, that they may be made perfect in one ; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

New Testament.
St. John xvii, 1, 6, 17, 21–3.

And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation :

Neither shall they say, Lo here ! or, lo there ! for, behold, the kingdom of God is within you.

New Testament.
St. Luke xvii, 20–1.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you ?

If any man defile the temple of God, him shall God destroy ; for the temple of God is holy, which temple ye are.

New Testament.
1 *Corinthians* iii, 16–17.

ISLAM

O ye who believe ! Obey Allah, and the messenger when He calleth you to that which quickeneth you, and know that Allah cometh in between the man and his own heart, and He it is unto Whom ye will be gathered.

Koran.
Surah VIII, 24.

All that is in the heavens and the earth glorifieth Allah ; and He is the Mighty, the Wise. . . .

He is the First and the Last, and the Outward and the Inward ; and He is the Knower of all things.

He it is Who created the heavens and the earth in six Days ; then He mounted the Throne. He knoweth all that entereth the earth and all that emergeth therefrom and all that cometh down from the sky and all that ascendeth therein ; and He is with you wheresoever ye may be. And Allah is Seer of what ye do.

His is the Sovereignty of the heavens and the earth, and unto Allah all things are brought back.

He causeth the night to pass into the day, and He causeth the day to pass into the night, and He is Knower of all that is in the breasts.

Koran.
Surah LVII, 1, 3–6.

ISLAMIC SUFISM

Save Thee I see naught in the two worlds, for verily Thou alone dost exist in this world and in that.
From everlasting Thou wast and changeless shalt be: unto eternity is Thy Being and shall be for ever. . . .
Now am I made one with Thee, and from that Union my heart is consumed with rapture.
From that Union, my tongue is all bewildered.
By Union, I have been merged in the Unity, I am become altogether apart from all else, I am Thou and Thou art I —nay, not I, all is altogether Thou.
I have become annihilated, "I" and "Thou" no more exist.
We have become one, and I have become altogether Thou.
O brother, I will tell thee the mystery of mysteries.
Know, then, that painting and Painter are one!
When thy faith in God is made perfect, thou wilt never see thyself, save in Him.

IBRĀHĪM 'ATTĀR.
Su. III, pp. 103–4.

BAHĀ'ISM

O Son of Man! Veiled in My immemorial being and in the ancient eternity of My essence, I knew My love for thee; therefore I created thee, have engraved on thee Mine image and revealed to thee My beauty.

O Son of Being! Thy paradise is My love; thy heavenly

home, reunion with Me. Enter therein and tarry not. This is that which has been destined for thee in Our Kingdom above and Our exalted Dominion.

BAHÁ'U'LLÁH: *Hidden Words.*
Ba., pp. 84–7.

O Son of Being! With the hands of power I made thee and with the fingers of strength I created thee; and within thee have I placed the essence of My light. Be thou content with it and seek naught else, for My work is perfect and My command is binding. Question it not, nor have a doubt thereof.

O Son of Spirit! . . . Turn thy sight unto thyself, that thou mayest find Me standing within thee, mighty, powerful and self-subsisting. . . .

O My Friend! Thou art the day-star of the heavens of My holiness, let not the defilement of the world eclipse thy splendour. Rend asunder the veil of heedlessness, that from behind the clouds thou mayest emerge resplendent and array all things with the apparel of life.

BAHÁ'U'LLÁH: *Hidden Words.*
Ba. I, pp. 108–9.

GLOSSARY

Ahuna-Vairya. One of the prayers of the Zoroastrians (Z.).
Amesha-Spentas. Seven spirits in Zoroastrianism (Z.).
Amshaspands. *See* Amesha-Spentas.
Arahat (*Arahant*). Holy Man (B.).
Asha. Purity, Righteousness (Z.).
Athravan. Priest (Z.).
Ātman. The Divine Self within the human self (H.).
Bharatas. Warriors; a primitive Hindu tribe (H.).
Brahman. The Supreme Essence (H.).
Daêvas. Evil Spirits (Z.).
Dharma. Duty, Justice (Z.B.).
Guru. Teacher (S.).
Kami. Deity (Sh.).
Karma. Effects of actions and deeds in a future life (H.; B.).
Kista. Knowledge of what leads to bliss; Wisdom (Z.).
Mahāyāna. School of Buddhism (Z.B.).
Mara. Evil Principle (B.).
Maya. Illusion (H.).
Nirvana (*Nibbana*). The Eternal State; beyond birth and death (B.).
Pairikas. Evil Spirits (Z.).
Samadhi. Contemplation of Supreme Reality; highest state of unitive consciousness (Z.B.; H.).
Samsara. Endless cycle of birth and death (B.; H.; B.).
Sraman. Holy Man; Ascetic (J.; B.).
Tao. The Way; Divine Law of life (T.; Z.B.).
Tathagata. Buddha (B.).
Vairochana. A Buddha (B.).
Veda. "Knowledge." The holy books of Hinduism (H.).
Yasna. Hymn (Z.).
Yatus. Evil Spirits (Z.).
Yazatas. Higher Beings (Z.).
Yoga. Practice of Meditation and Concentration (H.).
Yogi. Devotee; one practising Yoga (H.).

LIST OF ABBREVIATIONS

(For details of titles, *see* the Bibliography)

B. (Buddhism) .	*Some Sayings of the Buddha* (Woodward).
B. I . . .	*The Path of Light* (*Mahāyāna Buddhism*) (Barnett).
B. II . . .	*Further Dialogues of the Buddha* (Chalmers).
B. III . . .	*Psalms of the Early Buddhists* (Mrs. Rhys Davids).
B. IV . . .	*Lotuses of the Mahāyāna* (Saunders).
Ba. (Baha'ism) .	*The Glad Tidings of Bahá'u'lláh* (Townshend).
Ba. I . . .	*Bahá'u'lláh and the New Era* (Esslemont).
Co. (Confucianism)	*The Analects of Confucius* (Waley).
Co. I . . .	*Mencius* (Lyall).
Co. II . . .	*The Sacred Books of China* (Legge).
Co. III . . .	*The Book of Odes* (Karlgren).
E.U. . . .	*The Essential Unity of all Religions* (Das).
H. (Hinduism) .	*The Song of the Lord; Bhagavadgîtâ* (Thomas).
H. I . . .	*Himalayas of the Soul; Upanishads* (Mascaró).
H. II . . .	*Brahma Knowledge* (Barnett).
H. III . . .	*The Laws of Manu* (Bühler).
J. (Jainism) . .	*Gaina Sutras* (Jacobi).
P. . . .	*The Eleven Religions and their Proverbial Lore* (Champion)
S.B.E. . . .	*The Sacred Books of the East* (Müller).
S. (Sikhism) . .	*The Religion of the Sikhs* (Field).
S. I . . .	*The Psalm of Peace; Guru Arjun's Sukhmani* (Singh).
S. II . . .	*The Sikh Religion* (Macauliffe).
S. III . . .	*Sikhism* (Singh).
Sh. (Shinto) . .	*The National Faith of Japan* (Holtom).
Sh. I . . .	*A Study of Shinto* (Kato).

Sh. II . . .	*Konkō Kyō. A Modern Japanese Monotheism* (Holtom).
Sh. III . . .	*Tenrikyō* (Greene).
Su. (Sufism) . .	*The Invocation of Sheikh Abdullāh Ansāri* (Singh).
Su. I . . .	*Rūmī, Poet and Mystic* (Nicholson).
Su. II . . .	*Fifty Poems of Hāfiz* (Arberry).
Su. III . . .	*'Attār* (Smith).
Su. IV . . .	*Tayyibat: The Odes of Sheikh Muslihud-din Sa'dī* (White King).
T. (Taoism) . .	*Musings of a Chinese Mystic* (Giles, L.).
T. I . . .	*Chuang Tzu* (Giles, H. A.).
T. II . . .	*Three Ways of Thought in Ancient China* (Waley).
T. III . . .	*Tao Te Ching* (Ch'u Ta-Kao).
T. IV . . .	*The Way and its Power; Tao Te Ching* (Waley).
W.E. . . .	*Wisdom of the East Series.*
Z. (Zoroastrianism)	*The Zend-Avesta* (Darmesteter).
Z. I . . .	*The Religion of the Good Life, Zoroastrianism* (Masani).
Z.B. (Zen Buddhism)	*The Spirit of Zen* (Watts).
Z.B. I . . .	*A Buddhist Bible* (Goddard).
B.Z. II . . .	*A Manual of Zen Buddhism* (Suzuki).

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